THE CRISIS

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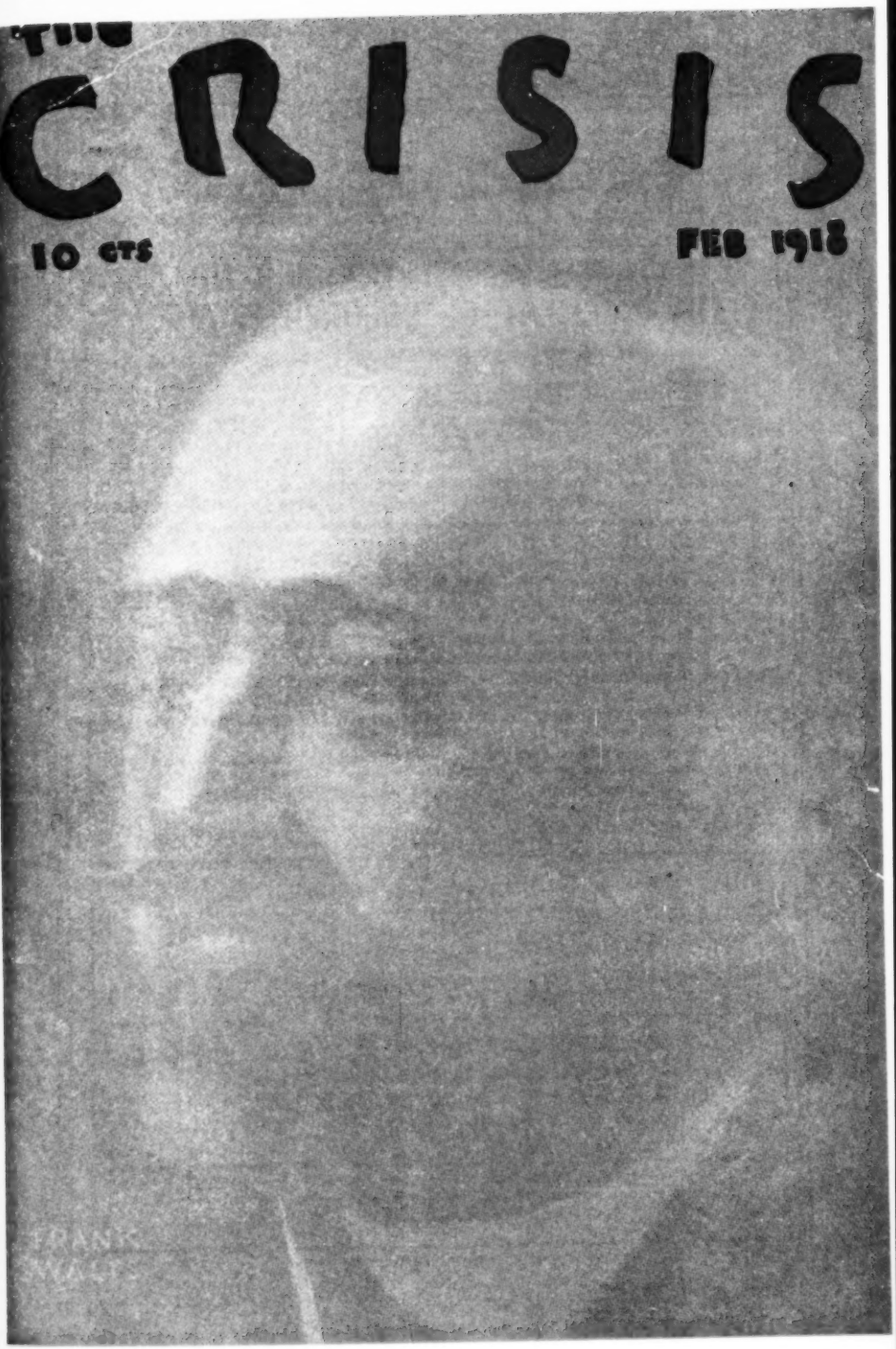

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Contents for February, 1918

PICTURES

	Page
COVER. THE EDITOR. Drawn from Life. By Frank Walts	
IN CASTLETON GARDENS, JAMAICA	166
DYERSBURG, TENNESSEE	182
THESE. Decoration by Hilda Wilkinson	185

ARTICLES

THE SHADOW OF YEARS. By W. E. B. DuBois	167
LENORA'S CONVERSION. A Story. By Edna May Harrold	171
NEGRO EDUCATION. A Review. By W. E. B. DuBois	173
THE BURNING AT DYERSBURG. An N. A. A. C. P. Investigation	178
LYNCHINGS AND MOB MURDERS, 1917	183
TO THE UNITED STATES OF NORTH AMERICA. A Poem. By Thomas Campbell	184
THESE. A Poem. By Lucian B. Watkins	185

DEPARTMENTS

EDITORIAL	163
THE LOOKING GLASS	186
THE HORIZON	191

THE CRISIS FOR MARCH

Annual Report of the N. A. A. C. P. The Cooperative Movement, By Dr. J. P. Warbassee; Special News from the Cantonments, Special Pictures, and a Cover by Battey.

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THE CRISIS

Vol. 15—No. 4 FEBRUARY, 1918 Whole No. 88

Editorial

JUBILEE.

THE Editor of the CRISIS will celebrate his fiftieth birthday on the twenty-third of February, 1918. He would be glad on this occasion to have a word from each of his friends.

ONE HUNDRED THOUSAND.

IN the Christmas CRISIS we renewed our oft repeated request for a circulation of fifty thousand. The response was so genuine and unexpected that a second edition of the Christmas number was demanded, and the net paid circulation reached fifty-four thousand. The January circulation was even larger.

Having, then, apparently reached the first goal of our ambition, we have straightway begun an organized drive for bigger things. Mr. T. J. Calloway of Washington, D. C., has been added to our force for three months to take charge of this special effort. We hope to have a circulation of seventy-five thousand before May 1, and of one hundred thousand before 1919.

A COLORED CONGRESSMAN.

THE ratio of congressional apportionment in the United States is one representative to every 211,877 inhabitants. American Negroes, under any just system of proportional representation, ought to have in the Sixty-fifth Congress at least *fifty-six representatives* to defend the country not only against alien enemies, but against the Bourbon South! We have not a single congressman, thanks to oligarchy and mob violence in the South and gerrymandering in the North. With the recent migration, however, careful and unselfish political leadership can soon send black men to Congress from New York, New Jersey, Pennsylvania, Ohio, and Illinois. With five representatives from such states we could then attack the rotten democracies in Border States like Maryland, Kentucky, and Missouri, and finally the Solid South. Here lies our line of march, comrades! To the work.

THE CONFERENCE

THE seventh annual conference of the N. A. A. C. P. was a meeting of unusual interest. Our ninety-six branches and nearly ten thousand members were represented by over seventy delegates and large local audiences which varied from one hundred to two thousand, culminating in the Sunday afternoon mass meeting, when Colonel Young, Attorney W. Ashbie Hawkins, and Rabbi Wise addressed us.

There were three conferences, well attended, despite the unusual weather. The discussions were full of interest and information. The public meeting at Ethical Culture Hall had a fine audience and addresses by Moorfield Storey, Oswald Garrison Villard, the Rev. Mr. E. W. Daniel, Colonel Moss, and Dr. DuBois. The theatre party, the reception at the Henry Street Settlement, and the din-

ner at the Lybia were the social features, and they were thoroughly enjoyed.

These mid-winter conferences must in the future become regular landmarks and increase in interest and attendance.

THE DOUGLASS HOME.

THE homestead of Frederick Douglass in Anacostia, D. C., has been redeemed. In less than one year the President of the National Association of Colored Women, Mrs. Mary B. Talbert, has been enabled to sign the check wiping out every dollar of indebtedness on "Cedar Hill." At the last biennial held in Baltimore, when the National Association proposed to redeem and restore "Cedar Hill," it was thought impossible; but the impossible has been done, and done by Negroes. Not a dollar has come from white people. Eventually, the National Association of Colored Women will restore it to its original beauty, and the spot, long grown over with weeds and briars, will be a mecca for travellers to the capital city. It will become the permanent headquarters of the National Association of Colored Women, and everything relating to the history of the colored race in America will be gathered there.

All honor to Mrs. Talbert.

YOUTH.

THE death of a young colored genius, at the very beginning of his career, must give colored America pause. We have got to organize more carefully and more thoughtfully for the support and encouragement of talented youth.

We must remember that most white people of this country do not want to encourage Negro talent. The Slater Board which, under ex-President Hayes, looked for exceptional Negroes, to give them training, would not under any circumstances pursue such a policy today. They do not want exceptional Negroes. They want servants and workingmen.

Servants and workingmen are needed, but so is genius. We must open the doors to aspiring youth. We must support and encourage Negro talent. We must endure the natural boastfulness of youth and its lack of respect for age or accomplishment. None is worse than we were twenty years ago. But let us conserve our talent. No Negro genius must die from neglect or lack of appreciation.

THE RAILROADS.

THE taking over of the railroads by the United States government is an event of first importance to colored Americans. Not only does it probably mark the ending of a system of private profit, based upon so general and standardized a necessity as travel, but it goes further than that. With the proper administration in Washington, it means the end of the "Jim-Crow" car, for with the government as owner, what state can prescribe conditions of travel?

Moreover, the railway unions have absolutely excluded colored men. Only *white* men can belong to the conductors' union, the engineers' union, the switchmen's union, the firemen's union, etc. If the government continues to hold the railways after the war, and this is more than probable, these union men will become civil servants. Any person passing the requisite examination, be he white or black, can enter this service, and he cannot be excluded from the unions.

It is, therefore, the business of every black voter to see that the railways of the United States never revert again to private hands; and then to use his growing political

power in the North to oust the southern oligarchy from its entrenched power in Washington.

THE NEGRO THEATRE.

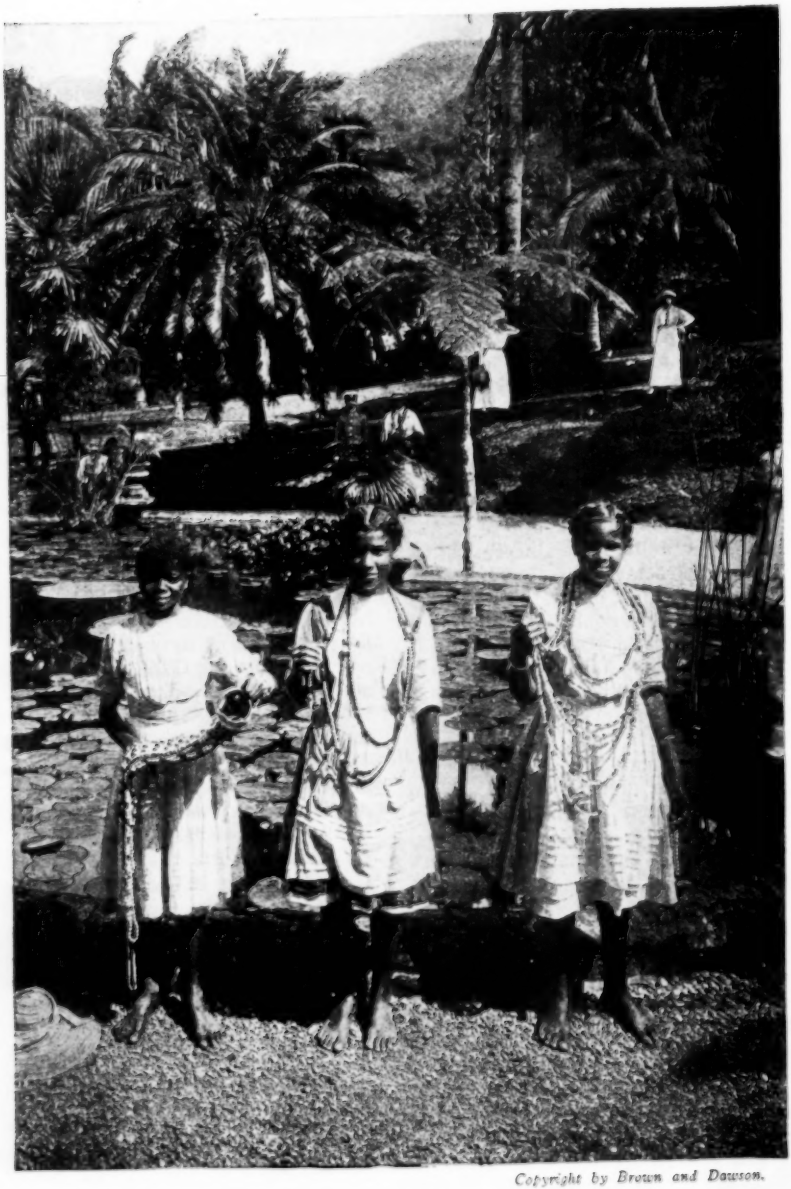
SLOWLY, but ever more surely, Negro art in the drama is pushing to the fore. "Chu Chin Chow," the great spectacle imported from London to New York, has dozens of colored folk in the caste, and some of them are treated as recognized artists. Matty Thomas especially deserves notice.

The recent performance of "The Servant in the House" by colored players at the Lafayette Theatre, New York, and elsewhere was of such unusual merit as to call for special commendation. Clarence E. Muse, as the Drain-man; Andrew S. Bishop, as the Servant; and Mrs. Anderson, as Mollie were sincere, painstaking characters, showing not only talent of a high order, but what is even more commendable,—thorough and sympathetic study. These colored players are doing pioneer work, the value of which for Negro art can scarcely be over estimated. It is, therefore, doubly unfortunate that their manager is apparently making their devotion and art so much a matter of mere business and so little a question of ideals. These actors and their fellows are being painfully and persistently overworked and underpaid, and the staging of their plays is much too parsimonious. The time is approaching when healthy competition must either furnish more managers or force them to treat their artists and Negro art with greater consideration.

TO GENERAL H. P. McCAIN.

WE would like to ask the Adjutant General of the United States Army a few questions:

1. Did not the Examining Board before whom COLONEL CHARLES YOUNG appeared recommend that he be RETAINED in the service and NOT *retired?*
2. Are not the findings of the Examining Board WITH THIS RECOMMENDATION on file in your office?
3. Is it LEGAL to retire an officer of the United States Army before he appears before a RETIRING BOARD?
4. Did COLONEL YOUNG ever appear before a RETIRING BOARD?
5. Do not your records show that he did NOT appear before a Retiring Board, because the Examining Board decided NOT to recommend him for retirement?
6. WHO, THEN, "RETIRED" COLONEL YOUNG?
7. Was he ever LEGALLY retired?
8. Who was it in your office who sent him to Ohio to do a job which your office immediately refused to let him do?
9. Is there any connection between the fact that Charles Young is black, and you were born in Louisiana; and does that connection explain the extraordinary truth that one of the best officers in the United States Army, whom Pershing, Roosevelt, Ballou, and a dozen others have recommended, and still recommend to command a regiment, is rewarded for a quarter century of service to his country by being virtually held a prisoner in Ohio on full pay WITH NOTHING TO DO?
10. Who is it, in this case, that is hindering and obstructing the efficiency of the United States Army and its work in this mighty and righteous war—a black colonel or a white general?



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IN CASTLETON GARDENS, JAMAICA.

THE most disquieting sign of my mounting years is a certain garrulity about myself, quite foreign to my young days. I find a growing tendency to fix innocent listeners with my stern eye, despite their all too evident longing to escape, and to tell them what life has meant to me. In this case I have been most easily persuaded that CRISIS readers are more than anxious to know about me, simply because I am having a birthday. *Selah!*

I was born by a golden river and in the shadow of two great hills, five years after the Emancipation Proclamation. The house was quaint, with clap-boards running up and down, neatly trimmed, and there were five rooms, a tiny porch, a rosy front yard, and unbelievably delicious strawberries in the rear. A South Carolinian owned all this—tall, thin, and black, with golden earrings, and given to religious trances. My own people were poor. I never remember being cold or hungry, but I do remember that shoes and coal and flour caused mother moments of anxious thought in winter; a new suit was an event.

We were part of a great clan. Full two hundred years before Tom Burghardt had come through the western pass to the Hudson with his Dutch captor, "Cœnræt Borghghardt," sullen in his slavery and achieving his freedom by volunteering for the Revolution at a time of sudden alarm. His wife was a little black Bantu woman who never became reconciled to this strange land; she clasped her knees and rocked and crooned:

"Do bana coba—gene me, gene me!
"Ben d'nuli, ben d'le——"

Tom died about 1787, but of him came many sons and one, Jack, who helped in The War of 1812. Of Jack and his wife, Violet, was born a mighty family, splendidly named: Harlow and Ira, Cloe, Lucinda, Maria and Othello! I dimly remember my grandfather, Othello, or Uncle "Tallow," —a brown man, strong-voiced and redolent with tobacco, who sat stiffly in a great high chair because his hip was broken. He was probably a bit lazy and given to wassail. At any rate, grandmother had a shrewish tongue and often berated him. This grandmother was Sarah—"Aunt Sally"—a stern, tall, Dutch-African woman, beak-nosed but beautiful-eyed and golden skinned. Ten or more children were theirs, of whom the youngest was Mary, my mother.

Mother was dark shining bronze, with a tiny ripple in her black hair; black-eyed, with a heavy, kind face. She gave one the impression of infinite patience, but a curious determination was concealed in her softness. The family were small farmers on Egremont Plain, in Sheffield, and elsewhere, going out now and then to work as "help." At about the time of my birth economic pressure was transmuting the family generally from farmers to "hired" help. Some revolted and migrated westward. Some went city-ward as cooks and barbers. Mother worked some years in service at Great Barrington, and after a disappointed love episode with a cousin, who went to California, she met and married Alfred DuBois and went to live by the golden river where I was born.

Alfred, my father, must have seemed a splendid vision in that little valley under the shelter of those mighty hills. He was small and beautiful of face and feature, just tinted with the sun, his curly hair chiefly revealing his kinship to Africa. In nature he was a dreamer, romantic, indolent, kind, unreliable. He had in him the making of a poet, an adventurer, or a Beloved Vagabond, according to the life that closed round him. His father, Alexander DuBois, cloaked, under a stern austere demeanor, a passionate revolt against the world. He, too, was small, but squarish. I remember him as I saw him first in his home in New Bedford — white hair, close-cropped; a seamed, hard face, but high in tone, with a grey eye that could twinkle or glare.

Long years before him Louis XIV drove two Huguenot cousins, Jacques and Pierre, into wild Ulster County, N. Y. One of them in the third or fourth generation had a descendant, Dr. James DuBois, a gay,

rich bachelor who made his money in the Bahamas where he and the Gilberts had plantations. There he took a beautiful little mulatto slave as his mistress and two sons were born: Alexander in 1803, and John later. They were fine, straight, clean-eyed boys, white enough to "pass." He brought them to America and put Alexander in the celebrated Cheshire School in Connecticut. Here he often visited him, but one last time fell dead. He left no will, and his relations made short shrift of these sons. They gathered in the property, apprenticed grandfather to a shoemaker; then dropped him.

Grandfather took his bitter dose like a thoroughbred. Wild as was his inner revolt against this treatment, he uttered no word against the thieves and made no plea. He tried his fortunes here and in Hayti; he became eventually chief steward on the New York and New Haven boats, and later a small merchant in Springfield. Always he held his head high, took no insults, made few friends. He was not a "Negro," he was a man! Yet when the white Episcopalians of Trinity Parish, New Haven, showed plainly that they did not want him or his folk, he led the revolt which resulted in St. Luke's Parish, and was for years its senior warden. Beneath his sternness was a very human man. Slyly he wrote poetry. He loved much and married three wives, but he was hard and unsympathetic with his children. Some of them and their children are now "white," but his oldest son quarrelled and ran away from home and married my brown mother.

So, with some circumstance, having finally gotten myself born, with a flood of Negro blood, a strain of French, a bit of Dutch, and thank God! no "Anglo-Saxon," I come to the days of my childhood.

They were very happy. Early we moved back to grandfather's home; I barely remember its stone fireplace, big kitchen, and delightful wood-shed. Then this house passed to other branches of the clan and we moved to rented quarters in town; to one delectable place "up stairs," with a wide yard full of shrubbery, and a brook; to another house abutting a railroad, with infinite interests; and, finally, back to the quiet street on which I was born—down a long lane and in a homely, cozy cottage, with a living room, a tiny sitting room, a pantry, and two attic bed rooms. Here mother and I lived until she died in 1884; for father early began his restless wandering. I last remember urgent letters for us to come to New Milford where he had started a barber shop. Later he became a preacher. But mother no longer trusted his dreams and he soon faded out of our lives into silence.

From the age of five until I was sixteen I went to school on the same grounds—down a lane, into a widened yard, with a big choke-cherry tree and two buildings, wood and brick. Here I got acquainted with my world and soon had my criterions of judgment. Wealth had no particular lure. We had in town no very rich, but many "well-to-do" folk. As playmate of the children I saw the homes of nearly all, except a few immigrant New Yorkers of whom none of us approved. The homes I saw impressed me but did not overwhelm me. Many were bigger than mine, with newer and shinier things, but they did not seem to differ in kind. I think I probably surprised my hosts more than they me, for I was easily at home and perfectly happy and they looked to me just like ordinary people, while my brown face and frizzled hair must have seemed strange to them.

Yet, I was very much one of them. I was a center and sometimes the leader of the town gang of boys. We were noisy but never very bad, and, indeed, my mother's quiet influence came in here, as I realize now. She did not try to make me perfect. To her I was already perfect. She simply warned me of a few things, especially saloons. In my town the saloon was the open door to hell. The best families had their drunkards and the worst had little else.

Very gradually I began to feel myself a part from my play fellows, with a special work, a special race. The realization came slowly—although at times there were sudden revelations. Curious enough, however, I always felt myself the superior, not the inferior, and any advantages which they had were, I was sure, quite accidental. I had only to mobilize my dreams—then they would see!

I was graduated from the high school at sixteen. It was my first open triumph.

I talked on "Wendell Phillips," and all my town applauded with my mother. It was her great day, and after it she soon turned her face to the wall and slept. I was long in realizing my loss. That came many years after. Now it was the feel of wings. I was going beyond the hills, into the world which beckoned steadily.

There came a little pause. I wanted to go to Harvard, but white friends said I should go South, and they promised a scholarship. Very well, I was eager to see my people. They were yet strangers to me. So I embraced the opportunity, quite forgetting the curious irony by which I was not regarded as a real citizen of my birth town, with a future and a career, and went to a far land, among strangers who were regarded as (and in truth were) "mine own people."

As I peer back through the shadow of my years, seeing not too clearly, but through the thickening veil of wish and afterthought, I seem to view my life divided into four distinct parts: the Age of Miracles, the Days of Disillusion, the Discipline of Work and Play, the Second Miracle Age.

The Age of Miracles began with Fisk and ended with Germany. I seemed to ride in conquering might. I was captain of my soul and master of Fate. I *willed* to do! It was. I *wished* and the wish came true. I suspect that beneath this triumph there were many failures and disappointments, but the realities loomed so large that they swept away even the memory of other dreams and wishes. Consider for a moment how miraculous it all was to a boy of seventeen, just escaped from a narrow valley: I willed, and lo! my people came dancing about me—riotous in color, gay in laughter, full of sympathy, need, and pleading; unbelievably beautiful girls—"colored" girls—sat beside me and actually talked to me while I gazed in tongue-tied silence, or babbled in boastful dreams. Boys with my own experiences wrought out with me great remedies. I studied eagerly under thoughtful teachers, and new worlds opened before me.

I willed, and lo! I was walking beneath the elms of Harvard—the name of allurement, the college of my youngest, wildest visions; I needed money: scholarships and prizes fell into my lap; commencement came, and standing before Governor, President, and grave, gowned men, I told them certain astonishing truths, waving my arms and breathing fast. They applauded rapturously, and I walked home on great pink clouds of glory. I asked for a fellowship —and got it. I announced my plan of studying in Germany, and when the Slater Board excused itself, I went at them hammer and tongs. Ex-President Hayes, their chairman, smiled as he surrendered.

I crossed the ocean in a trance; I saw London and Paris, Rome and Florence, Vienna and Berlin; I walked in valleys and climbed mountains; for the first time in my life I met real, human souls, face to face, and made friends. Distinctions of race and color faded. I felt myself just a man, not merely a "colored" man. I builded great castles in Spain, and lived therein. I dreamed and loved and wandered and sang; then I dropped suddenly back into "nigger"-hating America.

My Days of Disillusion were not disappointing enough to embitter me. I was still upheld by that fund of infinite faith, although dimly about me I saw the shadow of disaster. I began to realize how much of what I had called Will and Ability was sheer luck. *Suppose* my good mother had preferred a steady income from my child labor, rather than bank on the precarious dividend of my higher training? *Suppose* that pompous old village Judge, whose dignity we often ruffled and whose apples we stole, had had his way and sent me while a child to "reform" school to learn a "trade"? *Suppose* Principal Hosmer had been born with no faith in "darkeys," and instead of giving me Greek and Latin had taught me carpentry and the making of tin pans? *Suppose* I had missed a Harvard scholarship? *Suppose* the Slater Board had had then, as now, distinct ideas as to where education of Negroes should stop? Suppose *and* suppose! As I sat down calmly on flat earth and looked at my life, a certain great Fear seized me. Was I the masterful captain, or the pawn of laughing sprites? I raise my hat to myself when I remember that even with these thoughts I did not hesitate or waver, but just went doggedly to work; and therein lay whatever salvation I have achieved.

First came the task of earning a living.

I was not nice or hard to please. I just got down on my knees and begged for work, anything and anywhere. I wrote to Hampton, Tuskegee, and a dozen other places. The trustees of a backwoods Tennessee town considered me, but were afraid. Then, suddenly, Wilberforce offered to let me teach Latin and Greek at $750 a year. I was overjoyed! When offers from Tuskegee and Jefferson City followed, I refused; I was so thankful for that first offer.

I went to Wilberforce with high ideals. I wanted to help to build a great university. I was willing, seriously willing, to work night as well as day. I taught Latin, Greek, English, and German. I helped in the discipline, took part in the social life, and begged to be allowed to lecture on sociology; and began to write books. But I found myself against a stone-wall. Nothing stirred before my impatient pounding. Or if it stirred, it soon slept again.

For the first time in my life I realized that there were limits to my will to do. The day of miracles was past, and a long, grey road of dogged work lay ahead. I had, in a sense, won, but could I remake Wilberforce? No. So I determined to leave Wilberforce and try elsewhere. Thus, the third period of my life began.

First, in 1896, I married—a slip of a girl, beautifully dark-eyed and thorough and good as a German housewife. Then I accepted a job to make a study of Negroes in Philadelphia for the University of Pennsylvania—one year at six hundred dollars. How did I dare these two things? I do not know. Yet they spelled salvation. To remain at Wilberforce without doing my ideals meant spiritual death. Both I and my wife were homeless. I dared a home and a temporary job. But it was a different daring from the days of my first youth. I was ready to admit that the best of men might fail. I meant still to be captain of my soul, but I realized that even captains are not omnipotent in unchartered and angry seas.

I essayed a thorough piece of work in Philadelphia. I labored morning, noon, and night. Nobody ever reads that fat volume on "The Philadelphia Negro," but they treat it with respect, and that consoles me. The colored people of Philadelphia received me with no open arms. They had a natural dislike to being studied like a strange species. I met for the first time those curious cross currents and inner social whirlings of my own group. It set me to groping. I concluded that I did not know so much as I might about my own people, and when President Bumstead invited me to Atlanta University, the next year, to teach sociology and study the American Negro, I accepted gladly at a salary of twelve hundred dollars.

My real life work was done at Atlanta for thirteen years, from my twenty-ninth to my forty-second birthday. They were years of great spiritual upturning, of the making and unmaking of ideals, of hard work and hard play. Here I found myself. I lost most of my mannerisms. I became more broadly human, made my closest and most holy friendships, and studied human beings.

I became widely acquainted with the real condition of my people. I realized the terrific odds which faced them. From captious criticism I changed to cold science; then to hot, indignant defense. I saw the race hatred of the whites, naked and unashamed. I held back more hardly each day the mounting indignation against injustice and misrepresentation. I faced with streaming eyes the awful paradox of death and birth—in fine, I emerged a man, scarred, partially disillusioned, and yet, grim with determination.

At last, forbear and waver as I would, I faced the great Decision. My life's last and greatest door stood ajar. What with all my dreaming was I going to *do* in this fierce fight? Against all my natural reticence and hatred of forwardness, contrary to my dream of racial unity and my deep desire to serve and follow and think, rather than to lead and inspire and decide, I found myself suddenly the leader of a great wing of my people, fighting against another and greater wing. I hated the rôle. For the first time I faced criticism and *cared*. Every ideal and habit of my life was cruelly misjudged. I, who had always over-striven to give credit for good work, who had never consciously stooped to envy, was accused by honest colored people of every sort of small and petty jealousy; and white people said I was ashamed

of my race and wanted to be white! I realized the real tragedy of life. The captivity of my soul was linked to the bloody and bowed head. Yet, there was no pomp of sacrifice, no place for appeal for sympathy. We simply had doggedly to insist, explain, fight and fight again until, at last, slowly, grudgingly we saw the world turn slightly to listen. My Age of Miracles returned again!

My cause grew, and with it I was pushed into a larger field. I felt more and more that Atlanta must stand well with philanthropists, while my larger duty was to speak clearly and forcefully for my people, despite powers and principalities. I was invited to come to New York and take charge of one part of a new organization. I came in 1910. It was an experiment. My salary even for a year was not assured, and I gave up a life position. I insisted on starting THE CRISIS as the main part of my work and this, after hesitation, was approved. THE CRISIS succeeded, and here I am on my fiftieth birthday.

Last year, I looked death in the face and found its lineaments not unkind. But it was not my time. Yet, in nature sometime soon and in the fullness of days, I shall die; quietly, I trust, with my face turned South and Eastward; and dreaming or dreamless, I shall, I am sure, enjoy death as I have enjoyed life.

Leonora's Conversion.

By Edna May Harrold.

IT all started on the day Gaynell, Lenora, and I decided to pay our first visit to Mrs. Holman, whose husband had just been assigned to the pastorate of our church. I had dressed and was waiting when Lenora came with the news that Gaynell was at home with an aching tooth, but that she would join us in an hour's time if she felt better. So Lenora and I prepared to relieve the tedium of waiting with a game of cards, mother being absent. We were just beginning the second game of "Seven Up" when foot-steps sounded on the walk. Discovery was imminent; quickly stuffing the deck of cards into my blouse pocket I seized the morning paper and was reading reports of the cotton and zinc markets to Lenora when mother came in.

An hour had passed and Gaynell had not come. Lenora and I started out to pay our call without her. The Reverend Mr. Holman, himself, answered our ring and ushered us very courteously into the parlor where Mrs. Holman sat knitting. After we had talked awhile, she asked us if we were Christians and seemed pained when we said, "No." Then she asked us if we would not care to give our souls to God. Lenora sighed and murmured something about wishing to do better, but I said nothing because for some reason I was beginning to feel uneasy. Then Mr. Holman spoke: "There is no reason why these dear children should not become soldiers for Christ," he said. "God wants the lambs in His fold. Now is the time to give Him your hearts; now, while they are tender and comparatively free from sin."

"There is no time like the present," said Mrs. Holman, rising. "Reverend, pray that these darling girls' hearts may be touched, and that they may accept the Master now."

So we all knelt down and as the pastor opened his mouth to pray I shifted my position just a little and—luck of the luckless—those cards fell out of my pocket!

Well, as real authors say: "Let us draw a curtain over the painful scene that followed." Somehow I managed to get away from that house, but not before I had been shown several reasons why I, if no one else in town, needed religion badly.

The following Sunday Mr. Holman started a revival. The services lasted a week and on the last night Lenora joined

the church. When Mr. Holman asked her to testify, she said she felt so happy and wished her sinful companions would follow her step. Her heart, she said, was too full for words; then she began to sing: "Though Your Sins Be As Scarlet," looking straight at me! Gaynell chuckled right out, but I sat there hating everybody and *especially* that unknown person who invented the first card game.

Lenora's conversion caused much happiness among the older members of the church, but most of her young friends took a different view of the situation. Lenora had always been a jolly girl, popular with nearly everyone, but now her conduct showed a marked change. She shunned all of the girls except Gaynell and myself, and into our unhappy ears she was continually pouring tales of the Joys of Salvation and imploring us to give up the pleasures of this wicked world before it was too late.

"Lenora," I said, one day after she had spent half an hour or more pitying our unsaved state, "you talk like Gaynell and I are simply steeped in sin. I'm not saying a word against you having religion, but I really don't see what we have done that is so very, very sinful."

"You really don't, Belle?" Lenora asked, and her eyes narrowed. "Well, maybe you have forgotten that miserable card episode, but I haven't and never shall."

Of course, that made me furious, and I said: "No, Miss Angel, I haven't forgotten that 'card episode,' as you call it, and I know you haven't. Nor have Mr. Holman and Mrs. Holman forgotten. It didn't make any difference to any of you that I cried myself sick and apologized a dozen times. It seems to me that if you all had so much religion you'd forget it and forgive me, too, instead of always throwing it in my face!"

Gaynell said, "Belle, be careful;" but Lenora replied very gently: "I'm only telling you for your own good, and I'll forgive all you have said to me because 'Blessed are ye when men shall revile you,' you know," and she walked off, leaving me too angry for words.

"Gaynell," I said, "I know it's wrong, but I do wish something would happen to bring Lenora down from her pedestal. If Mr. and Mrs. Holman could only see that their idol's feet are made of clay, my cup of joy would overflow."

"I know how you feel," said Gaynell, "but nothing will ever happen to Lenora. She doesn't go any place, but to church." And so we were plunged into dispair, for getting that the darkest hour is just before the dawn.

Then about ten days before school opened Mrs. Greenway issued invitations to a dance in honor of her son, Henry, who was going away to begin his first term in college. It rained during the whole of the day set for the dance, but when night came the weather cleared and the stars twinkled in the sky and I was glad just to be alive.

Gaynell and I went to the dance together. We didn't say much, but deep in my heart I was thinking of Lenora and I know Gaynell was, too. I remembered how she loved dancing and I couldn't help feeling glad I wasn't converted when I thought of all Lenora was going to miss that evening.

The first ten minutes or so after we arrived at Mrs. Greenway's, we were very busy getting our dance cards filled.

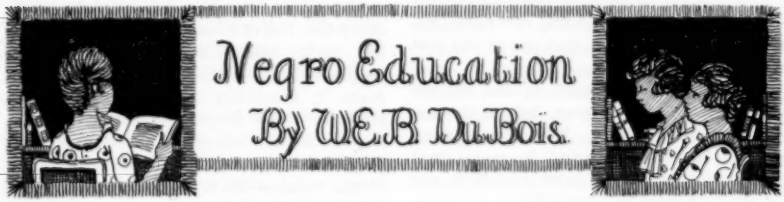
Then the music started and everyone was searching through the crowd for their partner for that dance, when Gaynell clutched my arm.

"For mercy sakes," she whispered, "look, it's Lenora!"

It *was* Lenora.

And even as I looked, amazed, I saw Henry Greenway approach her eagerly and whirl her away in the dance..

Lenora's backsliding created as much comment as her conversion. The Reverend Mr. Holman and his wife prayed over their fallen idol and bade her think of the fate of those who set their faces toward the Light and then turned back. Some of the old people said it was a wonder that Lenora had held out as long as she did, considering Gaynell and myself. Others said Lenora didn't have much religion in the first place, or she would not have lost it so easily. I inclined to the last opinion myself, but I said nothing, for I was glad Lenora had ceased trying to be an angel and had become human once more.



THE casual reader has greeted this study of Negro education with pleasure. It is the first attempt to cover the field of secondary and higher education among colored Americans with anything like completeness. It is published with the sanction and prestige of the United States government and has many excellent points as, for instance, full statistics on such matters as the public expenditure for Negro school systems, the amount of philanthropy given private schools, Negro property, etc.; there is excellent and continued insistence upon the poor support which the colored public schools are receiving today. The need of continued philanthropic aid to private schools is emphasized and there are several good maps. Despite, then, some evidently careless proofreading (pages 59, 129, 157), the ordinary reader unacquainted with the tremendous ramifications of the Negro problem will hail this report with unstinted praise.

Thinking Negroes, however, and other persons who know the problem of educating the American Negro will regard the Jones' report, despite its many praiseworthy features, as a dangerous and in many respects unfortunate publication.

* Negro Education, a Study of the Private and Higher Schools for Colored People in the United States; prepared in co-operation with the Phelps-Stokes Fund, under the direction of Thomas Jesse Jones, specialist in education of racial groups. Bureau of Education. Two volumes, 8 vo., 424, 724 pages. Washington, 1917.

THE THESIS OF THE REPORT

This report again and again insists by direct statements, by inference, and by continued repetition on three principles of a thesis which we may state as follows: *First*, that the present tendency toward academic and higher education among Negroes should be restricted and replaced by a larger insistence on manual training, industrial education, and agricultural training; *secondly*, the private schools in the South must "co-operate" with the Southern whites; and, *third*, that there should be more through-going unity of purpose among education boards and foundations working among Negroes.

THE NEGRO COLLEGE

The whole trend of Mr. Jones' study and of his general recommendations is to make the higher training of Negroes practically difficult, if not impossible, despite the fact that his statistics show (in 1914-15) only 1643 colored students studying college subjects in all the private Negro schools out of 12,726 pupils. He shows that there are (in proportion to population) ten times as many whites in the public high schools as there are colored pupils and only sixty-four public high schools for Negroes in the whole South! He shows that even at present there are few Negro colleges and that they have no easy chance for survival. What he is criticising, then, is not the fact

that Negroes are tumbling into college in enormous numbers, but their wish to go to college and their endeavor to support and maintain even poor college departments.

What, in fact, is back of this wish? Is it merely a silly desire to study "Greek," as Mr. Jones several times intimates, or is it not rather a desire on the part of American Negroes to develop a class of thoroughly educated men according to modern standards? If such a class is to be developed these Negro colleges must be planned as far as possible according to the standards of white colleges, otherwise colored students would be shut out of the best colleges of the country.

The curriculum offered at the colored southern colleges, however, brings the author's caustic criticism. Why, for instance, should "Greek and Latin" be maintained to the exclusion of economics, sociology, and "a strong course in biology?"

The reason for the maintenance of these older courses of study in the colored colleges is not at all, as the author assumes, that Negroes have a childish love for "classics." It is very easily and simply explicable. Take, for instance, Fisk University. Fisk University maintained Greek longer than most northern colleges, for the reason that it had in Adam K. Spence not simply a finished Greek scholar, pupil of the great D'Ooge, but a man of singularly strong personality and fine soul. It did not make much difference whether the students were studying Greek or Biology—the great thing was that they were studying under Spence. So, in a large number of cases the curriculum of the southern Negro college has been determined by the personnel of the available men. These men were beyond price and working for their devotion to the cause. The college was unable to call men representing the newer sciences —young sociologists and biologists. They were unable to equip laboratories, but they did with infinite pains and often heartbreaking endeavor keep within touch of the standard set by the higher northern schools and the proof that they did well came from the men they turned out and not simply from the courses they studied.

This, Mr. Jones either forgets or does not know and is thus led into exceedingly unfortunate statements as when, for instance, he says that the underlying principle of the industrial school "is the adaptation of educational activities whether industrial or literary to the needs of the pupils and the community," which is, of course, the object of any educational institution and it is grossly unfair to speak of it as being the object of only a part of the great Negro schools of the South. Any school that does not have this for its object is not a school but a fraud.

The Public Schools

Not only does this report continually decry the Negro college and its curriculum but, on the other hand, it seeks to put in its place schools and courses of study which make it absolutely impossible for Negro students to be thoroughly trained according to modern standards. To illustrate: Mr. Jones shows (page 90) that in Butte, Mont., manual training has been put into the elementary schools at the rate of *half a day a week* during the first six years and *two half days a week* in the seventh and eighth grades. When, however, it comes to the smaller elementary industrial schools of the South Mr. Jones recommends *one-half day* classroom work and *one-half* practise in the field and shops *every day*.

What, now, is the real difference between these two schemes of education? The difference is that in the Butte schools for white pupils a chance is held open for the pupil to go through high school and college and to advance at the rate which the modern curriculum demands; that in the colored schools, on the other hand, a program is being made out that will land the boy at the time he becomes self-conscious and aware of his own possibilities in an educational *impasse*. He cannot go on in the public schools even if he should move to a place where there are good public schools because he is too old. Even if he has done the elementary work in twice the time that a student is supposed to it has been work of a kind that will not admit him to a northern high school. No matter, then, how gifted the boy may be he is absolutely estopped from a higher education. This is not only unfair to the boy but it is grossly unfair to the Negro race.

The argument, then, against the kind of school that is being foisted upon Negroes

in the name of industrial education is not any dislike on the part of the Negroes for having their children trained in vocations, or in having manual training used as a means of education; it is rather in having a series of schools established which deliberately shut the door of opportunity in the face of bright Negro students.

Industrial Training

With the drive that has been made to industrialize elementary schools before the children have learned to read and write and to turn the high schools to vocational teaching without giving any of the pupils a chance to train for college, it is, of course, beside the mark to criticize the colored colleges because the children that come to them are poorly trained.

Much of the criticism of colored teachers is also unfair. Even well-trained teachers are having curious pressure put upon them. Here is a teacher with eighty or one hundred pupils trying to teach them three r's in a country district. The Jeanes Fund sends a supervisor and introduces, to quote the report (page 35), "shuck mat work, simple sewing, patch quilting for girls, repair of buildings and woodworking for boys." It *might* be possible with money and teachers so to interlock this work with the teaching of the three r's as to help the net result; but when the stress, the emphasis, and the inspection has to do mainly with the *industrial work as such*, and nobody knows or cares about the chief work for which the school ought to exist; when the white community demands of these schools servants and laborers and *not* educated men and women, what is the result bound to be?

With its insistent criticising of Negro colleges this report touches with curious hesitation and diffidence upon the shortcomings of industrial schools. Their failure to distinguish between general education and technical trade training has resulted in sending out numbers of so-called teachers from educational schools who cannot read and write the English language and who are yet put in public and other schools as teachers. They may show children how to make tin pans and cobble shoes, but they are not the right persons to train youth, mentally or morally. In the second place, most of the trades taught by these trade schools are, because of hostile public opinion and poverty, decadent trades: carpentry, which is rapidly falling below the level of skilled trades; the patching of shoes; blacksmithing, in the sense of repair work, etc. The important trades of the world that are today assembled in factories and call for skilled technique and costly machinery are not taught in the vast majority of Negro industrial schools. Moreover, the higher industrial training calls for more education than the industrial schools give. I remember some ten years ago going into the wheelwrighting shop at Hampton. I said to the white instructor: "How are your students getting on?" He said: "Fairly well, only *they haven't enough mathematics.*" Yet here is a report that has much to say over the foolishness of teaching mathematics!

That the course of study in the Southern schools as well as in the schools of the nation has got to be changed and adapted is absolutely true, but the object of a school system is to carry the child as far as possible in its knowledge of the accumulated wisdom of the world and then when economic or physical reasons demand that this education must stop, vocational training to prepare for life work should follow. That some of this vocational training may be made educational in object is true; that normal training may use manual training and even to some extent vocational training is true, but it is not true that the industrializing of any curriculum necessarily makes it better or that you can at one and the same time educate the race in modern civilization and train it simply to be servants and laborers. Anyone who suggests by sneering at books and "literary courses" that the great heritage of human thought ought to be displaced simply for the reason of teaching the technique of modern industry is pitifully wrong and, if the comparison must be made, more wrong than the man who would sacrifice modern technique to the heritage of ancient thought.

Cooperation

The second part of Mr. Jones' thesis lies in an insistence that the private schools of the Negro should "cooperate" with the South. He stresses the adaptation of education to the needs of the "community" (page 18), evidently meaning the *white*

community. He quotes on page 25 the resolution of the white Southern Educational Association which deplores that the Negro schools are isolated from the "community," meaning again the *white* community. He instances Willcox County, Ala., where there are almost no public schools and recommends that the private schools established there be put under "community" authorities (page 149). Now what is this "community" with which the colored people are to cooperate?

In the first place, Mr. Jones admits (pages 4 and 5), that it is only the progressive few in the white South that care anything at all about Negro schools. He might go even further and acknowledge that if a plebescite were taken tomorrow in the South the popular vote of white people would shut every single Negro school by a large majority. The hostile majority is kept from such radical action by the more progressive minority and by fear of northern interference, but the condition in which they have today left the colored schools is shown by this report to be truly lamentable.

Mr. Jones quotes from Southern white men who speak of Negro school houses as "miserable beyond all description," of teachers as "absolutely untrained" and paid "the princely fortune of $80.92 for the whole term." He goes on with fact after fact to show the absolute inadequacy in the provision for colored children in the public schools of the South. On the other hand, he shows the increase in Negro property, the larger and larger amounts which Negroes are contributing to the school funds; and with all this he practically asks that the domination of the Negro private schools, which are now bearing the burden of nearly all the secondary and higher education of the Negro and much of the elementary education—that the domination of these schools be put into the hands of the same people who are doing so little for the public schools!

There is not in the whole report a single word about *taxation without representation*. There is not a single protest against a public school system in which the public which it serves has absolutely no voice, vote, or influence. There is no defense of those colored people of vision who see the public schools being used as training schools for cheap labor and menial servants instead of for education and who are protesting against this by submitting to double taxation in the support of private schools; who cannot see that these schools should be turned over to people who by their actions prove themselves to be enemies of the Negro race and its advancement.

Until the southern Negro has a vote and representation on school boards public control of his education will mean his spiritual and economic death and that despite the good intentions of the small white minority in the South who believe in justice for the Negro. It is, therefore, contradictory for this report to insist, on the one hand, on the continuation of northern philanthropy for these schools and, on the other, to commend various southern schools in proportion as they have gained the approval of the white community.

Compare, for instance, Fisk University and Atlanta University. Both Cravath of Fisk and Ware of Atlanta were men radical in their belief in Negro possibility and in their determination to establish well equipped Negro colleges. Cravath, however, lived in a more enlightened community which was earlier converted to his ideals. He did not yield his opinion any more than Ware, but Ware lived in a community that to this day will not furnish even a high school for its colored pupils. To say that Fisk should receive on this account more support than Atlanta is rank injustice; if anything Atlanta deserves the greater credit.

Cooperation with the white South means in many cases the surrender of the very foundations of self-respect. Mr. Jones inserts in his report one picture of a colored principal and his assistant waiting on table while the white trustees of his school eat. The colored people of the South do not care a rap whether white folks eat with them or not, but if white officials are coming into their schools as persons in control or advisors, then to ask that in those schools and in their homes the colored people shall voluntarily treat themselves as inferiors is to ask more than any self-respecting man is going to do.

The white community, undoubtedly, wants to keep the Negro in the country as a

peasant under working conditions least removed from slavery. The colored man wishes to escape from those conditions. Mr. Jones seeks to persuade him to stay there by asserting that the advance of the Negro in the rural South has been greatest (pages 97 and 123), and he refers to the "delusion" of city life even among white people. This may be all good enough propaganda but, in fact, it is untrue. Civilization has always depended upon the cities. The advance of the cities has been greatest for all people, white and colored, and for any colored man to take his family to the country districts of South Georgia in order to grow and develop and secure education and uplift would be idiotic.

Mr. Jones touches the State schools very lightly. Here are cases where the whites have control and stories of graft and misappropriation of funds and poor organization are well known to everybody with the slightest knowledge of southern conditions. Teachers there and in the public schools are often selected not from the best available, but from the worst or most complacent. In small towns and country districts white trustees may maintain their mistresses as teachers and the protest of the colored people has fallen upon deaf ears. Until, then, colored people have a voice in the community, surrender to the domination of the white South is unthinkable.

Northern Philanthropy

This brings us to the third part of Mr. Jones' thesis, namely, that the boards working for southern education should unite as far as possible with one policy. This is an unfortunate and dangerous proposal for the simple reason that the great dominating philanthropic agency, the General Education Board, long ago surrendered to the white South by practically saying that the educational needs of the white South must be attended to before any attention should be paid to the education of Negroes; that the Negro must be trained according to the will of the white South and not as the Negro desires to be trained. It is this board that is spending more money today in helping Negroes learn how to can vegetables than in helping them to go through college. It is this board that by a system of interlocking directorates bids fair to dominate philanthropy toward the Negro in the United States. Indeed, the moving thought back of the present report is the idea of a single authority who is to say which Negro school is right or is wrong, which system is right and which is wrong, etc.

No one doubts the efficiency of concentration and unity in certain lines of work but always, even in work that can be unified, the question is *whose* influence is going to dominate; it may well be that diversity and even a certain chaos would be better than unity under a wrong idea. This is even more true in educational than in economic matters. Of course, the economic foundation of all recent educational philanthropy, particularly toward the Negro, is evident. Mr. Jones rather naively speaks of the fact that at certain times of the year "it is exceedingly difficult to prevail upon children to attend school" in the colored South which is, of course, another way of saying that bread and butter in the cotton fields is of more importance than trained intelligence.

Undoubtedly, there has already been a strong public opinion manufactured in the country which looks upon the training of Negroes in the South as cheap, contented labor to be used in emergency and for keeping white union labor from extravagant demands as a feasible and workable program. It is, in fact, one of the most dangerous programs ever thought out and is responsible for much of the lynching, unrest, and unhappiness in the South. Its genesis came easily with the idea of working *for* the Negro rather than working *with* him, a thing which Mr. Jones condemns, but hardly lives up to his condemnation.

In this very report the Negro was practically unrepresented. Instead of choosing a strong, experienced colored man to represent the Negro race (like W. T. B. Williams, or President Young of Tallahassee, or President Hope of Morehouse) an inexperienced young man was taken, of excellent character but absolutely without weight or influence. Of course, back of all this is the great difficulty of ordinary social intercourse. The reason that boards of trustees like those that control the Phelps-Stokes Fund find it so much easier to work *for* the Negro than *with* him; the

reason that forgetting the investigations by Negroes at Atlanta University they turned to white institutions to encourage investigation and neglected established and worthy work is because if they are going to cooperate with the dominant white South and even with certain classes of Northerners they cannot meet Negroes as men. The propaganda that is so largely carried on and the influence that is so often formed through social intercourse must always, at present, be offered with the Negro unrepresented and unheard.

There follows easily the habit of having no patience with the man who does not agree with the decisions of such boards. The Negro who comes with his hat in his hand and flatters and cajoles the philanthropist—that Negro gets money. If these foundations raise, as they do in this report, the cry of fraud they have themselves to thank. They more than any other agency have encouraged that kind of person. On the other hand, the Negro who shows the slightest independence of thought or character is apt to be read out of all possible influence not only by the white South but by the philanthropic North.

If philanthropic agencies could unite for certain obvious great movements how splendid it would be! Take, for instance, the duplication of higher educational schools which Mr. Jones repeatedly denounces and which, undoubtedly, is a source of weakness. The General Education Board could settle the matter with the greatest ease. Let it offer in Atlanta an endowment of $500,000 for a single Negro college, provided that there be but one college there for Negroes. The boards of the different schools immediately would have something to act upon. As it is nothing that they can do individually would really better the situation. A new college formed by a federation of colored colleges in Atlanta, Marshall, Texas, and elsewhere, would be easily possible if an endowment was in sight.

Summary

Here, then, is the weakness and sinister danger of Mr. Jones' report. It calls for a union of philanthropic effort with no attempt to make sure of the proper and just lines along which this united effort should work. It calls for cooperation with the white South without insisting on the Negro being represented by voice and vote in such "cooperation," and it calls for a recasting of the educational program for Negroes without insisting on leaving the door of opportunity open for the development of a thoroughly trained class of leaders at the bottom, in the very beginnings of education, as well as at the top.

National Association for the Advancement of Colored People

THE BURNING AT DYERSBURG.

An N. A. A. C. P. Investigation

ON Sunday, December 2, 1917, immediately after the adjournment of church services, a human being was tortured and burned at the stake in the heart of the town of Dyersburg, Tenn. The victim was a Negro man, thirty years old, who was accused of criminal assault on a white woman of the county.

THE TOWN

Dyersburg, Tenn., is a prosperous town of seventy-five hundred inhabitants, thirty per cent of whom are Negroes. It is the county seat of Dyer County, one of the wealthy counties of the State of Tennessee, and it is situated in the center of the county, which has a population of about thirty thousand. It is seventy-six miles north of Memphis, and two hundred miles south of St. Louis.

There is a good white public school and two colored public schools. The colored public school is divided into two sections, owing to the fact that some of the Negroes live on one side of the town and some on the other. The principal of the white school is paid fifteen hundred dollars a year; the principal of the colored school is paid one thousand dollars a year. There are six white and five Negro churches. The principal of the colored public school bears an excellent reputation among the white people, as do the ministers of the more established Negro churches. There are five colored physicians.

While there are no immensely wealthy citizens, there are a number of men in well-to-do circumstances. Several residences in the town are worth from fifteen to twenty thousand dollars.

Two cotton compresses, a cotton oil mill, several large lumber concerns, and a number of other industries are carried on. The main railroad which passes through the town is the Illinois Central. There are three banks, one of which is national. While some of the colored people have fairly comfortable homes, the Negro populace lives, for the most part, in shacks and cabins, which are not fit for the housing of animals.

The present Mayor, Mayor Evans Carne, began the serving of his third term January, 1918. Under his administration, a new lighting system has been installed, streets have been opened, graded, and paved, and many other improvements have been made. It is stated that Mayor Carne has done more for the uplift of the town than any other Mayor.

LATION SCOTT

The Negro, who was burned at the stake in Dyersburg on December 2, was named Lation Scott. He also went by the name of Ligon Scott.

He had been employed during the crop season for about two years as the assistant of a white man, who rented and farmed a small section of a larger farm. This farm was in the Fourth District, two miles northeast of Dyersburg. The white farmer had been previously employed as driver of an express wagon; at the time of the crime he was employed as freight handler at the Dyersburg Depot.

It is assumed that the white farmer thought he could make more money, after crop season was over, by working in town, leaving the Negro to do the work on the farm. The farmer was, himself, under thirty years of age. His wife was twenty-four. They had been married four years and had two children, one of whom was the particular pet of Lation Scott.

The Negro was thirty years old, six feet and one inch tall, and weighed one hundred and fifty pounds. Accounts as to his intelligence vary widely. One report asserts that he was almost half-witted. Others attribute to him the intelligence of the average country Negro. A man who knew him states that his head was not well formed. Mr. States Miller, a white man who conducts a hardware store on the south side of the square in Dyersburg, and for whom he worked on a farm for a year or more, says that he regarded him as one with the average intelligence. He also says that during the time he worked for him no criminal or dishonest tendencies manifested themselves.

He had the reputation of being a splendid hand at doing general housework, or "spring-cleaning," and a short time prior to the crime, of which he is accused, had done work of this sort for a prominent woman of Dyersburg. She states that she was alone in the house with him for two days. No trouble, however, resulted.

In addition to farming and the doing of odd jobs, he was a preacher. While some claim that he was a Baptist, or Methodist, Mr. John M. Tarrant, of the Dyer County Exemption Board, states positively that he was a Holy Roller. This sect is very strong among the Negroes and poorer white people in West Tennessee, and has been extremely active for the past few years. It is more than possible that he was a Baptist, and "went over" to the Holy Rollers.

The emotionalism of this sect is extreme. They claim the "gift of tongues," and make a practice of going into trances. They jump, jerk, shout, sing, and do what is known as a "Holy Dance." The white people who belong to this sect are, for the most part, inhabitants of the back country regions. It is generally felt among the more intelligent citizens that membership in the sect unfits a person for steady work, and effort is made to prevent reliable servants from joining it.

It was reported that he was a victim of an advanced case of syphillis. This story was widely circulated and unquestionably served to further inflame the passions of the white men who were searching for him. He was included in the selective draft. He did not sign his name to his examination blank, having made a mark instead. The investigator for the National Association for the Advancement of Colored People visited the office of the Exemption Board and found that he was not exempt, but had passed the physical examination, and expected to be called for service at any time. He had recently been to the office to in-

quire when he would probably be called. At an earlier date, his employer had been at the office for the purpose of making the same inquiry, not wishing to lose the Negro's services before his crops were laid by.

Surprised to find that he was not exempt from service, as had been reported, the representative of the National Association repeated to the examining physician, who was present at the time, the report which had been accepted by the community, asking if it were then not true that he was in an advanced condition of venereal disease? The physician replied shortly that it was not true, or he would not have passed the physical examination.

THE CRIME

The family for whom Lation Scott worked lived in a two-room box house. It is said that he sometimes slept in one of the rooms.

During the day, while the farmer was in town at work, he worked on the farm. There was no one else on the place except the wife of the farmer and their two small children, both under four years of age.

On the day of November 22, when the crime was committed, the wife of the farmer was engaged in picking cotton bolls from stalks, which had been brought in from the field to be picked in the house.

Coming into the house, Scott approached the woman, when she was standing with her back turned, and threw a rope about her neck. He then bound her and, it is said, gagged her. He had either locked the older child in the barn before coming into the house, or else he went out and did so after tieing the woman, so that she could not escape. The report states that she begged for her life. He granted her plea on the condition that she would not tell what had occurred. It is, also, thought to be true that he granted her request because of his affection for the child.

When he had left the place the woman ran out into the road, being apparently not tied to the extent of not using her limbs, and reported the occurrence to passers-by.

The news spread rapidly; parties of men set out at once to apprehend the Negro. From that day until the first of December, when he was arrested, posses of enraged white men hunted him through the country with bloodhounds.

For ten days he escaped detection, passing from house to house of colored friends and taking his way through the country. He could have gotten completely out of the community in that time, but this does not seem to have occurred to him.

Descriptions of the Negro were published broadcast and a reward of two hundred dollars was offered for his apprehension. Feeling became very intense throughout Dyer and the adjoining counties. It was well known that if he were caught, he would be lynched. There seems to have been no question of this course on any side.

He was recognized on the afternoon of Saturday, December 1, by a section foreman near Jackson, a distance of forty-nine miles from Dyersburg. He was arrested by this foreman and turned over to Sheriff Perry, of Madison County, of which Jackson is the county seat. Sheriff Perry notified Sheriff Bryant of Dyer County. Sheriff Bryant went at once to Jackson.

From that place Sheriff Bryant took the Negro to Union City, a town sixty-eight miles north of Jackson, and a point much used as a junction between Dyersburg and other places. Here he was put in jail. The following morning, when the Sheriff returned home, he found that news of the Negro's whereabouts was known, and dispatched Deputy-Sheriff Cope Pursell and nightwatchman John Finney to Union City for the Negro. They were accompanied by Joe Curry, an undertaker, who owned and drove the automobile in which they made the trip, and Milton McGee, brother-in-law of the Sheriff.

They took him from the Union City Jail, which is a strong, substantial building, and started through the country with him. It is probable that some members of the mob had left Dyersburg before the officers did. The road which they took from Union City leads direct to Dyersburg.

Definite news of the Negro's whereabouts seems to have spread rapidly. Automobiles began pouring toward Union City and into Dyersburg from the surrounding country. Twenty-five or thirty cars, crowded with men, went to meet the car of the officers, in whose charge the Negro was placed, with the purpose of getting possession of him. Seven-passenger cars were seen car-

rying twelve men. People stood on the running boards.

The cars carrying the mob were left at a safe point. The passengers hid in the woods which bordered the road. At a point in the Obion River bottom, between the towns of Trimble and Obion, they swarmed out of the cane-brakes and took possession of the Negro. One of the officers states that it was very muddy at this point, and that the automobile in which they were riding was running slowly.

The Negro was transferred to another car; then the whole party raced toward Dyersburg.

In the meantime, the public square of Dyersburg had become packed with automobiles and people. As each car came in sight the crowd surged toward it, in search of the Negro.

A determination seems to have gotten abroad among some citizens to give the Negro a "trial." A list of twenty-five or thirty names had been made, and the citizens to whom the names belonged were asked to serve on a jury. Twelve agreed to do so.

It was feared that the heated temper of the crowd would not permit of even a mob-trial. A prominent and popular citizen was asked to address the crowd, asking that the Negro should be given a trial. He did so, speaking from a point near the court house. It was agreed that this plan should be carried out.

Thirty minutes later the car carrying the Negro arrived in Dyersburg. Avoiding the streets which led to the court house from the north and east, along which the crowd naturally expected the car to arrive, it circled westward and came up to the south entrance of the court house.

THE "TRIAL"

The Negro was carried into the court room and the jury took its seat. The room and the entire building were packed with people. Many stood on tables and backs of benches.

Mr. David Moss, manager of the Phœnix Cotton Oil Mill, a prominent citizen of the town, acted as spokesman. He told the Negro to stand up. Scott stood up.

"Are you guilty or are you not guilty?"

Scott replied that he was guilty. In answer to inquiry the jury responded that it found him guilty. Mr. Moss then turned to the crowd and spoke for six or eight minutes, importuning the men to be moderate. He asked them to remember that it was Sunday, and stated that the reputation of the county was at stake. It is reported by some that he then appealed to the woman's husband to prevent the mob from burning the Negro. The woman's husband, however, did not respond to this appeal. It is reported that it was his wish, as well as the wish of the woman herself, that the Negro be burned at the stake.

THE BURNING

Lation Scott was taken charge of at once by leaders of the mob, who carried him to a near-by vacant lot, the corner of which adjoins the public square, and which is within a stone's throw of two churches and the residences of several ministers, as well as of the Mayor of the town. It is the property, jointly, of several sisters, prominent women of Dyersburg. The court house and the post office, attractive new buildings, are in sight of the spot.

The Negro was seated on the ground and a buggy-axle driven into the ground between his legs. His feet were chained together, with logging chains, and he was tied with wire. A fire was built. Pokers and flat-irons were procured and heated in the fire. It was thirty minutes before they were red-hot.

Reports of the torturing, which have been generally accepted and have not been contradicted, are that the Negro's clothes and skin were ripped from his body simultaneously with a knife. His self-appointed executors burned his eye-balls with red-hot irons. When he opened his mouth to cry for mercy a red-hot poker was rammed down his gullet. In the same subtle way he was robbed of his sexual organs. Red-hot irons were placed on his feet, back, and body, until a hideous stench of burning human flesh filled the Sabbath air of Dyersburg, Tenn.

Thousands of people witnessed this scene. They had to be pushed back from the stake to which the Negro was chained. Roof-tops, second-story windows, and porch-tops were filled with spectators. Children were lifted to shoulders, that they might behold the agony of the victim.

A little distance away, in the public

square, the best citizens of the county supported the burning and torturing with their near-by presence.

The Memphis, Tenn., *News-Scimitar* says:

Not a single cry for mercy was ever uttered by Scott. His fortitude struck even the mob workers as uncanny. No one offered a plea for the Negro after he confessed.

Not a domino hid a face. Everyone was unmasked. Leaders were designated and assigned their parts. Long before the mob reached the city the public square was choked with humanity. All waited patiently. Women, with babies, made themselves comfortable.

At last the irons were hot.

"Have you anything to say?"

A meek voice mumbled inaudibly. The Negro made a speech, but few caught the portent.

A red streak shot out; a poker in a brawny hand was boring out one of the Negro's eyes. The Negro bore the ordeal with courage, only low moans escaping him. Another poker was working like an auger on the other orbit.

The smell of burning flesh permeated the atmosphere, a pungent, sickening aroma telling those who failed to get good vantage points what their eyes could not see. Smoothing irons were searing the flesh.

Swish. Once, twice, three times a red hot iron dug gaping places in Lation Scott's back and sides.

"Fetch a hotter one," somebody said. The execution went on.

Now someone had another poker—jabbing its fiery joint into the ribs of the doomed black.

Then rubbish was piled high about the agonized body, squirming beneath its load.

Someone struck the match—they say the husband of the assaulted woman applied it—and smoke began to curl upward into a blue sky. The flames gathered momentum, engulfing the body. The fire seemed to groan, but it was Lation Scott.

More and more wood and rubbish were fed the fire, but at three o'clock Lation Scott was not dead. Life finally fled at four o'clock.

The executioners departed, leaving only the morbid. Women, who had left their dinners in the making, hastened home. Children, who had tarried on the way home from Sunday School, scurried away.

Women scarcely changed countenance as the Negro's back was ironed with the hot brands. Even the executioners maintained their poise in the face of bloody creases left by the irons—irons which some housewife has been using.

Three and a half hours were required to complete the execution.

DYERSBURG SENTIMENT

Public opinion in Dyersburg and Dyer County seems to be divided into two groups. One group considers that the Negro got what he deserved. The other group feels that he should have had a "decent lynching." Numbers of prominent Dyersburg citizens are of this second group. They say they thought the Negro was going to

DYERSBURG, TENN.

be given a "decent lynching," and that they consider the burning and torturing a disgrace to the community. By this is meant a quick, quiet hanging, with no display or torturing.

The identity of the mob leaders is known all over Dyer County. From all accounts, they are citizens of doubtful reputation, backed up for this occasion by the sentiment of the community at large.

A prosperous citizen made the remark that these men were no better than the Negro. He was threatened at once with lynching. This remark has, however, been made by others, as well as by the man threatened.

Street talk in Dyersburg on Monday had not yet been touched by reflection. One man, who had been out of town on Sunday, was heard to say with gusto: "The best part about it was the burning. This hanging kills too quick. If I'd been here I'd have helped."

Another commented: "It was the biggest thing since Ringling Brothers' Circus came to town."

A few people—mostly women—said: "It was terrible."

Many citizens seem to have the psychology of having performed an unpleasant duty. One citizen said: "People here can do a thing like that, and then forget all about it."

LYNCHINGS AND MOB MURDERS, 1917

ACCORDING to the CRISIS records there were 224 persons lynched and killed by mob violence in the United States during the year 1917. Of these 46 were lynchings of persons accused of crime and misdemeanors. The record of the Negroes killed follows:

Proctor, Ark., February 9—James Smith (alias Coy Anderson), hanged; murder.

Hammond, La., February 28—Emma Hooper, hanged; wounding a constable.

Meigs, Ga., March 2—Linton Clinton, shot; assault upon a white girl.

Maysville, Ky., March 12—William Sanders, hanged; robbery.

Dyersburg, Tenn., March 19—William Thomas, hanged; shooting an officer.

Kissimmee, Fla., March 27—S. C. Garner, hanged; refusal to give up farm.

Pelham, Ga., March 28—Joe Nowling, hanged; reason unknown.

Shreveport, La., May 11—Henry Brooks, shot; intimacy with a white woman.

Fulton, Ky., May 20—Lawrence Dempsey, hanged; wounding a railroad watchman.

Memphis, Tenn., May 22—Ell Persons, burned; rape and murder.

Columbia, Miss., June 2—Van Hayes, hanged; murder.

Holdenville, Okla., June 16—Henry Conley, hanged; assault upon a white woman.

Courtney, Tex., June 21—Ben Harper, hanged; he drove an automobile that ran down and killed a white girl.

Riesel, Tex., June 23—Elijah Hays, beaten to death; striking a white woman.

Cleveland, Fla., June 24—Shep Trent, shot; attempt to attack a white woman.

Galveston, Tex., June 25—Chester Sawyer, hanged; attacking a white woman.

Temple, Tex., June 29—Robert Jefferson, shot; without provocation.

East St. Louis, Ill., July 2—175 colored men, women, and children slain by mobs.

Orange, Tex., July 3—Gilbert Guidry, hanged; charged with attempted rape.

Edgard, La., July 10—Marcel Ruffin, drowned; vagrancy.

Reform, Ala., July 16—Unidentified Negro, hanged; petty theft.

Pickens County, Ala., July 23—Poe Hibbler, hanged; attempted assault upon a white girl.

Elysian Fields, Tex., July 23—Unnamed, hanged; entering a woman's room.

Letchatchie, Ala., July 25—Will Powell and Jesse Powell, hanged; insolence.

Amite, La., July 30—Dan Rout and Jerry Rout, hanged; murder.

Garland City, Okla., July 31—Arland Avery, hanged; robbery.

Ashdown, Ark., August 9—Aaron Jimerson, hanged; attacking a constable.

Heathsville, Va., August 16—William Page, hanged; attempted assault upon a white girl.

Memphis, Tenn., August 17—Strickland, hanged; reason unknown.

Marshall, Tex., August 22—Charles Jones, hanged; entering room of a white woman.

York, S. C., August 23—W. T. Sims, shot; opposing draft law.

Chester, Pa., Sept. 3—3 colored men killed by mob.

Beaumont, Tex., Sept. 3—Charles Jennings, shot; cause unknown.

Athens, Ga., Sept. 18—Rufus Moncrief, hanged; attacking a white woman.

Goose Creek, Tex., Sept. 21—Bert Smith, hanged; attacking a white woman.

England, Ark., Sept. 21—Sam Cates, shot; annoying white girls.

Danville, Va., October 12—Walter Clark, shot; resisting arrest.

New Orleans, La.—Fred Johnson, hanged; robbery.

Quitman, Ga., Nov. 10—Jesse Staten, shot; insolent letter to a white woman.

Sale City, Ga., Nov. 17—Collins Johnson and D. C. Johnson, hanged; disputing white man's word.

Welch, W. Va., Nov. 22—Unidentified Negro, shot; attacking white woman.

Dyersburg, Tenn., Dec. 2—Ligon Scott, burned; attacking a white woman.

Rock Springs, Wyo., Dec. 14—Wade Hampton, hanged; annoying white women.

Matter, Ga., Dec. 15—Claxton Dekle, hanged; killing in quarrel.

LYNCHINGS AND MOB MURDERS OF NEGROES BY STATES

Illinois	175
Texas	9
Alabama	3
Louisiana	6
Georgia	7
Arkansas	3
Tennessee	4
Oklahoma	2
Pennsylvania	3
Florida	2
Kentucky	2
Mississippi	1
West Virginia	1
South Carolina	1
Virginia	2
Wyoming	1
Total	222

LYNCHINGS BY RACE

Negro	44
White	2

LYNCHINGS AND MOB MURDERS OF NEGROES BY ALLEGED CRIMES

Rape and attempted rape	11
Murder	5
Assault and wounding	4
Robbery and theft	6
White women (intimacy, annoying, striking, entering room), etc.	7
Race prejudice (refusing to give up farm, accidental killing)	2
Opposing draft	1
Resisting arrest	1
Unreported	4
Vagrancy, disputing	3
Killed by mobs	178
Total	222

COLORED MEN LYNCHED BY YEARS 1885-1917

1885	78	1903	86
1886	71	1904	83
1887	80	1905	61
1888	95	1906	64
1889	95	1907	60
1890	90	1908	93
1891	121	1909	73
1892	155	1910	65
1893	154	1911	63
1894	134	1912	63
1895	112	1913	79
1896	80	1914	69
1897	122	1915	80
1898	102	1916	55
1899	84	1917	44
1900	107		
1901	107		
1902	86	Total	2,911

TO THE UNITED STATES OF NORTH AMERICA

By THOMAS CAMPBELL—1777-1834

UNITED STATES, your banner wears
Two emblems—one of fame;
Also, the other that it bears
Reminds us of your shame.

Your standard's constellation types
White freedom by its stars;
But what's the meaning of the stripes?
They mean your Negroes' scars.

"Thirteen members of the 24th Infantry, U. S. A., found guilty of complicity in the riot and mutiny at Houston, Aug. 23, were hanged on the military reservation at Fort Sam Houston, at 7:17 a. m., Tuesday. * * *.

"Without a tremor they stepped out with soldierly tread and singing a hymn they walked to their places. * * *.

"Resuming their song they stood erect and displayed the greatest fortitude while the ropes were adjusted."—News item, December 11, 1917.

THESE

7:17, A.M., December 11, 1917.

By Lucian B. Watkins.

Lord, these are Thine! With soldierly tread—
"Witout a tremor"—they go their way—
"Singing a hymn"—they march ahead—
"Singing a song"—of peace today!

Lord, these are Thine who pay their price
For what a freeman's soul is worth,—
Whose madness is their sacrifice
That what they love may live on earth!
Lord, these are Thine!

The Looking Glass

LITERATURE.

JESSIE FAUSET, in *The Independent:*

"Oh little Christ, what can this mean,
Why must this horror be
"For fainting France, for faithful France,
And her sweet chivalry?
"'I bled to free all men,' you say,
"'France bleeds to keep men free.'"

From James W. Johnson's "Fifty Years and Other Poems":

"If homely virtues draw from me a tune
"In happy jingle or a half-sad croon;
"Or if the smouldering future should inspire
"My hand to strike the seer's prophetic lyre;
"Or if injustice, brutishness and wrong
"Should make a blasting trumpet of my song;
"O God, give beauty and strength—truth to my words,
"Oh, may they fall like sweetly cadenced chords,
"Or burn like beacon fires from out the dark,
"Or speed like arrows, swift and sure, to the mark."

Mr. Johnson's first book of verse is tastefully gotten up, with an introduction by Brander Matthews, and on the title-page Mr. Johnson for the first time publicly acknowledges his authorship of "The Autobiography of an ex-Colored Man." We are sure that this excellent and painstaking volume will soon be in the libraries of the elect.

"The Anthology of Magazine Verse for 1917," by William Stanley Braithwaite, is a volume of 412 pages, and marks the twelfth volume of poetry and criticism issued by the leading American essayist in the art of Verse. THE CRISIS fares well at Mr. Braithwaite's hands. Georgia Douglas Johnson's "To the Mantled," which appeared in the May CRISIS, carries the three stars of highest excellence; also Roscoe C. Jamison's "Negro Soldiers," in the September CRISIS, has similar honor. We note with interest that Mr. Braithwaite has in preparation a new book of poems, a novel, and a "Golden Treasury of Magazine Verse."

We have received from Benjamin Brawley "The Seven Sleepers of Ephesus," a lyrical legend.

Mr. Henry F. Downing's novel, "The American Cavalryman," a Liberian romance (Neale, 306 pages, $1.50) is an excellent and frank exposition of Liberian problems, done in the form of romance. It is well worth the reading of every student of Africa, being especially strong on its portrayal of native customs.

Occasional Papers Number Nineteen, published by the trustees of the John F. Slater Fund, is by Mrs. L. H. Hammond of Georgia, a white woman, on "Southern Women and Racial Adjustment." It is a marvelously frank statement from which we must quote two passages: first, on the educated colored woman:

This discovery of the educated colored woman is of deep significance. It is she who must lift her people, but she can do so little without our help! The experience of one club woman is typical here. She seized upon a friend in the street one day, to share her recent discovery.

"You know I'm on the committee to meet the colored teachers in the clean-up campaign," she began. "——— is the chairman of their committee"—naming the head of a local school. "You know she's a college graduate; I've heard about her for years. I thought she'd be a sort of spoiled cook, you know—forward, and all that. Well, she's perfectly *fine!* I didn't know there were any Negroes like that. That committee will work like it was greased. It means everything to the Negroes—and a lot to us, too—to have a woman like that at work among all these colored people here."

Her face was alight with the interest of her discovery—a feeling a number of women are coming to understand, as they make similar discoveries in their own communities. Said the president of a city federation in Mississippi lately:

"I had such a sense of adventure when I first began to get acquainted with these women here. You know, we couldn't even get the poorer Negroes to clean up, except through these educated ones. The first time I went to talk to them about it you can't think how rattled I was. I'd been speaking in public for years, and never thought about being embarrassed. But they looked so different from any Negroes I'd known. I didn't know what their thoughts were like, or how to get at them. I've done some mental gymnastics since, and I trust I'm a broader woman for it."

The outstanding feature of her experience, however, and that of many others, was the finding, in these uncharted regions, the same old landmarks of human need. They are common to all races and all time, and a realization of this fact is one of the things which is helping us to broaden out of a sectional into a world life.

Finally read this on the relation between white and black women:

The recognition of womanhood is a thing deeper even than race, a thing for all women to protect. The full recognition of this truth will do more to settle "the race question" than all other things combined, for all other things needed will come out of it—full racial justice, true racial separateness,

full human co-operation and respect. The status of the Negro woman will determine the status of the race. Among all races, in all times, it has been the lot of the women to bear the unbearable things. As they have won respect and protection, the race has climbed toward freedom and self-control. There is no way to raise the Negroes, except by this world-old process, and no one can set it in motion as can our southern white women.

It is time for us to take stock of our responsibilities. Not long ago the writer heard a trivial, yet most serious, aspect of the matter put by a southern Methodist presiding elder.

"You white women," he said, "are the main obstacle to Negro morality. You teach us men, and your children—your sons—that morality in a Negro woman is beneath a white person's notice."

"What do you mean?" a hearer demanded indignantly.

"This: Social distinctions, which we all know are established forever, like the mountains—know it so well that it is a waste of breath ever to say it—are forever being confused in your thoughts with distinctions in justice and in law. This class of distinctions must be abolished, for the sake of our own civilization, if for nothing else. For instance: you refuse to give a Negro wife her legal title of 'Mrs.' It's not a social matter, as so many think; it's a legal right, defining a legal status fundamentally necessary to civilization. But you Christian women refuse it to women sufficiently handicapped, heaven knows, without this added difficulty. I'm not talking about your cooks; in the kitchen a woman of no race would expect the use of her legal title; but you refuse it to the race. You make no distinction between the Christian wife and the mother of half-a-dozen haphazard mulattoes; they're all 'Sally' to you. You say, in effect, that morality in a Negro doesn't count. You teach your sons that from babyhood. The Negro women pay for it; but by God's law your sons pay, too—pay a debt more yours than theirs. And the daughters they marry pay, too."

We welcome *Young India*, published by the India Home Rule League of America.

We acknowledge "The Spirit of Modern Education," by B. F. Allen, president of Lincoln Institute. Mr. Allen says:

We must have a spirit of unrest, but not of simple discontent. I do not urge you to be content, but both to desire and deserve. The failures of the world are those who have failed to find their life's work ready to hand and who have lacked the initiative to seek out abroad. Every man, every race, is sometime given an opportunity to make the most of the gifts of God—to make the best use of natural endowments. Some men, like Marcus Aurelius, are born with all they need to help them in this work; others, like Aesop, must snatch from Fate what she will not give of her own accord. You are born under a certain handicap because of the color of your skin; but this very handicap is your certificate of service."

Through the generosity of Walter A. May, the School of Economics of the University of Pittsburgh has made a study in Social Economics called "The Negro Migrant in Pittsburgh." The work has been done by Abraham Epstein with the counsel of Professor F. D. Tyson. The study is primarily an investigation of the 18,551 Negro newcomers to Pittsburgh during the year 1917, and is an excellent and careful publication. We shall speak of it more at length in a subsequent number.

THE HOUSTON HORROR.

THE country was stunned by the execution of thirteen Negro soldiers at Fort Sam Houston, to expiate the Houston riot, where seventeen white persons were killed. The press of the country has been curiously silent, even in the South. The Fort Worth, Tex., *News* says:

It is safe to say that had the offenders been white men, they would have been accorded the same short shrift; and no complaint against it could justly lie.

But the Boston, Mass., *Herald* replies:

Can you imagine any other racial group in this republic whose members would have fared the same way?

The Macon, Ga., *Telegraph* forestalled the matter back in August, when it said:

Surely, with a southern man in the White House; a southern man at the head of the Navy; and a Georgian guiding the Treasury Department, the menace of the situation can be brought at once to the proper side of the Cabinet, and quick measures taken to make impossible any repetition of the Houston episode in the South.

The Little Rock, Ark., *Daily News* swaggers with true southern brutality:

The wonder is that a single one of these Negroes, or any of the forty-one others involved and now sentenced to life imprisonment, were ever allowed to see another sunrise. . . . .

Insofar as it is possible, the authorities at Washington have planned to safeguard the South against another such outbreak, by placing white southern men in charge of Negro troops.

The southern white man is the only man who understands the Negro, and he alone can control him. The Negro must be ruled with a rod of iron and never once be allowed to lose sight of his proper place. . . . .

It is a truth of history that the Negro was a more valuable and a more loyal citizen in the old antebellum condition of involuntary servitude.

There has been some faint murmuring at the precipitancy and secrecy of the executions. The New York *Evening Post* says:

It will be felt hard among the ten million colored Americans that the findings of the court martial were carried out so swiftly and secretly that no opportunity was offered to plead for clemency. The possible basis for mercy lay in the fact that the provocation suffered by the Negro criminals was great; the white police of Houston had maltreated the women of the Negro portion of the city, the men themselves had been brutally handled, their officers had been insulted.

The Jamestown, N. Y., *Post* thinks that:

It is certainly astonishing if these Negroes were put to death without submitting their case to the War Department at Washington.

A few papers are even more outspoken. The New York *World* says that:

The Houston riot and the events growing out of it should be a warning to southern officials. At the start, the Houston police were to blame. By their attitude toward Negro soldiers, they created a feeling of bitter resentment that was finally responsible for the bloody outbreak that followed.

The Buffalo, N. Y., *Express* remarks sarcastically:

Being soldiers, the dead men should have learned to keep their tempers. Being Negroes in a Southern State, they should have learned this, anyway, for their own personal safety. Then they might have saved their lives, though they lost their self-respect.

But isn't it time that the War Department started playing fair with its black troops? If it cannot protect them against southern mobs, it should not order them to duty in the South.

By the way, how many able-bodied white citizens of Houston have enlisted for the war?

The Pueblo, New Mexico, *Chieftain* compares Houston and East St. Louis:

If anything, the acts of the white people in East St. Louis were far more grave than the acts of the Negroes in Houston. In no manner was either act excusable and the military authority exercised wide judgment in inflicting a sure and quick punishment on the Negroes. If the civil population in East St. Louis fails to inflict a similar punishment on the men who were guilty of those murders and crimes, it will only go to show that our government falls down in certain circumstances, and it will only go to increase the feeling that punishment is not fairly meted out.

It would have been far better, so far as the general feeling is concerned, to have executed the white men in St. Louis and not the Negroes in Houston, because the white people are supposed to be better educated and better citizens, from the fact that they have had a greater amount of opportunity.

The New York *Evening Globe* thinks that the hanging:

Is not calculated to stimulate the patriotism of some 10,000,000 Afro-Americans.

It is the belief of Negroes generally that they are unfairly and illegally discriminated against. . . . .

It is greatly to be feared that this country is making future trouble for itself, by having one sort of law for the white man and quite a different and more drastic one for the black man.

A colored man, writing in the St. Louis, Mo., *Post-Dispatch*, says:

The summary execution at Fort Sam Houston the Government will find to have been in vain, if it does not take some measures to put an end to the tyranny and brutality of the police and civil population toward Negroes in the South; for, notwithstanding the characteristic patience and forbearance of the race under conditions that no white man would tolerate for a moment, the Houston occurrence demonstrates that there is a limit. And there are many black people in the country to-day who will hold that these thirteen soldiers gave their lives for liberty and democracy in no less degree than their comrades who will fall on the battlefields of Europe.

The comment of the colored papers is guarded, but represents, undoubtedly, deep and bitter feeling. We append a few extracts:

The thirteen brave soldiers who, found guilty by court-martial, were executed at San Antonio, Tex., really died as martyrs to southern race prejudice. Had not the brutality of the Houston police, of which they had frequently complained to their officers, become intolerable these brave men would not have had to stand trial for a serious crime, and would have been saved to serve their country honorably and valiantly at a time when brave men, loyal and true, are sadly needed, instead of being condemned to death because of a crime demanding expiation.—*Monitor*, Omaha, Neb.

The Negroes of the entire country will regard the thirteen Negro soldiers of the Twenty-fourth Infantry executed as martyrs. They believe that the thirteen unfortunates died because southern prejudice, hatred, and brutality clamored for Negro blood in revenge for the shedding of the blood of white men, and no penalty short of death would appease their gory thirst.

If, instead, a Negro mob, composed of Negro soldiers who murdered white persons in Houston, there had been a white mob which slaughtered Negroes who had abused or wronged white men or women, the leaders of the mob, instead of the death penalty, would be honored and rewarded with high official position.—*Daily Herald*, Baltimore.

Thirteen hanged, forty-one imprisoned for life, nine for short terms, and five acquitted, represent the summary sentence passed

upon the members of the Twenty-fourth Infantry, who shot up Houston, Tex., on the night of August 23 last. Thus is closed another dark chapter in the annals of American Democracy. Closed but not forgotten. It will never be forgotten that these bold regulars, who broke the law and merited the punishment, were the victims of southern crackers and copperheads, who baited them on and taunted them beyond human endurance.—*Afro-American*, Baltimore, Md.

The Negro soldiers will face harder battles in America than "somewhere over there." These have paid the penalty, and it is said: "They faced death bravely." America's mob violence was the agitator, and race prejudice was their executioner. The death of these men has done more to bring about a real democracy in America than the onslaughts of a thousand black heroes in Europe. The world is watching, and the Negro awakening. Those men knew the penalty and suffered the consequences. If the hell hounds of the South or anywhere choose to intimidate or in any way molest the Negro soldiers, and especially their women, then somebody must die. This is the beginning of the end. The Negro soldier can give but one life. The question is whether it shall be in defense of his own or his country.—*Twin City Star*, Minneapolis, Minn.

The Brooklyn Eagle reports a colored minister, the Rev. Mr. George Frazier Miller, as saying in a sermon:

The commanding officer was guilty of a military lynching, done for the purpose of appeasing the people of the South, who had to be avenged. I wish to say to *The Brooklyn Eagle* that it is sadly mistaken when it says, "the crime at Houston will never be repeated." Give men the same provocation, and the same thing will happen fifty times again.

THE "WORTHLESS" YOUNGER GENERATION

A SPECIAL dispatch from Washington to the New York *World* says:

Provost Marshall General Crowder today announced that colored registrants in the draft aggregated 737,628, or nearly eight per cent of the total registration of 9,586,508. Of these 208,953, or twenty-eight per cent have been called by the draft boards, and 75,697 certified for service.

Out of every one hundred colored men called thirty-six were certified for service and sixty-four were rejected, exempted or discharged. Out of every one hundred whites called twenty-five were certified and seventy-five rejected, exempted or discharged.

"It seems likely," said General Crowder, "that the difference is due entirely to a difference in physical qualifications or in the applicability of the several legal grounds for exemption or discharge. A more thorough study of the records will be necessary before the reasons can be definitely stated. It is clear, however, that the younger colored men of America are making a showing of which the whole Nation may be proud."

MISCELLANEOUS.

THOUSANDS of them (Negroes) have left the South. Many will never return. The causes of the migration have been in the main economic, but there can be no doubt of the fact that the Negroes, as a rule, have taken advantage of the present opportunity to leave behind them poor schools, inadequate police protection, and exasperating farming conditions, under which many of them have labored for so many years.—R. R. Moton in the Tuskegee annual report.

When the mob at Memphis, the other day, burned a Negro at the stake and cut off his head for a Roman holiday, the gruesome details were immediately published throughout Germany, as a typical example of the civilization they could expect to have imposed upon them, if America won the war. —New York *Independent*.

Very many of the original Negro songs are written in the pentatonic scale, which, as all musicians know, omits the third and seventh tone. The weird, indescribable, inimitable pathos of genuine Negro melody is an evolution of conditions; the inarticulate cry of the exile's stricken heart for the delicious depths of dimly remembered forests, for the half-forgotten tones of long-lost loved ones, or the sweet breath of fair lilies, that for him will bloom no more; for the dulcet notes of gay-winged birds, whose songs are hushed; for a thousand clinging recollections of a beautiful Paradise, growing brighter as it recedes—a Paradise that the wanderer knew lay further from him than earth from Heaven. The child of nature, who had no words, recorded his history in tones. These songs refute the oft reiterated statement that there is no distinctive American music.—Lewis Payne in *Etude*.

And, in this anecdotal mood, I want to tell you of one of the best pianists I ever heard in San Francisco. He is a darkey, and he plays at one of the haunts of the Barbary Coast. Some friends had dragged me down there one night, *nolens volens*, and I felt as if I ought to be sprinkled with holy water, so sordid and abominable was it all.

But the darkey's playing was a redeeming feature. I can see him, in my mind's eye, improvising an accompaniment to the singing of a bedizened woman. Such a skein of delicate chromatic counterpoint flowed into being under his fingers, as astonished and fascinated me. A cigar in his mouth, he sat there, staring at the wall, and extemporized so miraculously that Edwin Lemare's work, in the same class, is uninspired by comparison. It made me think of Blind Tom; but this man was no blissful idiot; he was a healthy specimen of humanity. There was no retreating forehead and imbecile expression. Verily, genius is like the

wind, which "bloweth where it listeth," and it is to be found in the most unexpected places.—Redfern Mason in the San Francisco, Cal., *Examiner*.

Two visiting artists added much to the success of the program. The pianist, Carl Diton, not only played several numbers with technical skill and admirable interpretative quality, but directed the singing, and played the accompaniments for the soloist. His opening number, Rachmaninoff's charming "Prelude in G Minor," was heard at a disadvantage, because of the noise of people entering and getting seated; but in spite of this difficulty showed his command of the instrument, and was very appropriate, from an artistic point of view, as an introduction to a program of the character presented. His own adaptation of "Swing Low, Sweet Chariot" was a charming number, and his interpretation of Chopin's "Polonaise" was very interesting.

Mary Anderson, the soloist, has one of the most remarkable voices ever heard in Savannah. A contralto, its range is amazing, and the upper notes as perfect and full as the lower, with a lovely middle register. Something unusual in its quality, difficult to analyze, made it sound more like an exquisite wind instrument than like the human voice, the tones ringing out like a clarionet. It was interesting that she happened to sing two songs that Miss Wilson sang here recently, one the Irish ballad, "Danny Boy," which was most beautifully given, and the other, the Negro spiritual, "Deep River." This and her singing of another spiritual by Burleigh, "Go Down, Moses," were most impressive, although her interpretation of music that was not the traditional music of her own people was quite as successful. She was particularly happy in some imitative or echo songs, one, "The Cuckoo," with a touch of humor in the interpretation, being most effective.

The concert was given for the benefit of the Negro Protective Association Industrial Home, which is maintained for dependent and orphan girls. R. R. Wright, president of the Georgia State Industrial College, made a short talk before the end of the concert, explaining its purpose and appealing for support for the work in the interest of which it was given.—Jane Judge, in the Savannah, Ga., *Morning News*.

Through the twilight comes the rolling hum of tramping men, and another throng rubs its way through.

"Africans!"

They march past with faces red-brown, yellow or chestnut, their beards scanty, and fine, or thick and frizzled; their greatcoats yellow-green, and their muddy helmets sporting the crescent in place of our grenade. Their eyes are like balls of ivory or onyx, that shine from faces like new pennies, flat, or angular. Now and then comes swaying along above the line the coal-black mask of a Sengalese sharpshooter. Behind the company goes a green flag with a red hand in the center.

We watch them in silence. These are asked no questions. They command respect and even a little fear. These Africans, jolly and in high spirits, are going to the first line—their place; and their passing is the sign of an immediate attack. They are made for the offensive. "Those men are for big moments; to them and to the Seventy-fifth we can take off our hats."—Henri Barbusse in *Le Feu*.

The pronunciamento of Lloyd George concerning the African colonies is the most significant European utterance of the twentieth century in regard to the Negro race. The following are his words according to the New York *Times:*

With regard to the German colonies, I have repeatedly declared that they are held at the disposal of a conference, whose decision must have primary regard to the wishes and interests of the native inhabitants of such colonies. None of those territories are inhabited by Europeans. The governing consideration, therefore, must be that the inhabitants should be placed under the control of an administration acceptable to themselves, one of whose main purposes will be to prevent their exploitation for the benefit of European capitalists or governments.

The natives live in their various tribal organizations, under chiefs and councils who are competent to consult and speak for their tribes and members, and thus to represent their wishes and interests in regard to their disposal. The general principle of national self-determination is, therefore, as applicable in their cases as in those of the occupied European territories.

The German declaration that the natives of the German colonies have, through their military fidelity in war, shown their attachment and resolve, under all circumstances, to remain with Germany is applicable, not to the German colonies generally, but only to one of them, and in that case, German East Africa. The German authorities secured the attainment, not of the native population as a whole, which is and remains profoundly anti-German, but only of a small warlike class, from whom their askaris, or soldiers, were selected. These they attached to themselves by conferring on them a highly privileged position, as against the bulk of the native population, which enabled these askaris to assume a lordly and oppressive superiority over the rest of the natives.

By this and other means they secured the attachments of a very small and insignificant minority, whose interests were directly opposed to those of the rest of the population, and for whom they have no right to speak. The German treatment of the native populations in their colonies has been such as amply to justify their fear of submitting the future of those colonies to the wishes of the natives themselves.

The Horizon

MUSIC AND ART

MARY ROSS DORSEY, a dramatic reader of Boston, and Helen Hagan, concert pianist of New Haven, have appeared in a series of recitals through Ohio and Indiana. At Camp Sherman they entertained five thousand Negro conscripts.

¶ Roland Hayes, the tenor of Boston, sang before fifteen hundred men, officers, and representatives of the Y. M. C. A. work at Camp Sherman.

¶ The Cosmopolitan Choral Society of Baltimore, Md., recently presented Roland Hayes, the tenor of Boston; Lillian Evans, soprano, and Beatrice Lewis, pianist of Washington, D. C., in a recital at Bethel A. M. E. Church. Almost half of the numbers rendered were compositions of Negro artists.

¶ The Arts and Letters Society, Chicago, Ill., on December 21, held its first exhibition of paintings by Negro artists of the city. Among the exhibitors were F. L. Holmes, W. A. Harper, W. M. Farrow, Jesse Stubbs, Edward Knox, R. M. Williams, Archibald Motley, and C. C. Dawson.

¶ The "Music Lovers' Club" of Tuskegee Institute is studying the works of Samuel Coleridge-Taylor, and will render the "Wedding Feast" from "Hiawatha" in the spring.

¶ At the twenty-fifth anniversary of the Musical Art Society, under Frank Damrosch, held at Carnegie Hall, New York City, an ovation was given Henry T. Burleigh by the whole audience.

¶ William H. Richardson, baritone, assisted by Maud Cuney Hare, accompanist, and Clarence C. White, violinist, gave a concert program at the Old South Meeting House, Boston, Mass. This is Mrs. Hare's and Mr. Richardson's third annual engagement by the Old South Forum.

¶ Frederick Stock, conductor of the Chicago Symphony Orchestra, announces Henry T. Gilbert's "Comedy Overture on Negro Themes," and Otterstrom's "Negro Suite" among a number of American works to be given on the programs this year.

¶ A Negro Song Rally was given at the Tree of Light in Madison Square Park, New York City, on Christmas Day. Colored troops of the 367th Infantry, boy scouts, and nurses participated; and there were choruses conducted by Mme. E. A. Hackley, J. Rosamond Johnson, Mrs. Elizabeth Loguen, and Harry Barnhart.

MEETINGS

THE Grand Lodge of Masons in North Carolina have met in Salisbury. The Grand Endowment Secretary reported the payment of 201 death claims during the year, amounting to $59,000, and a balance of $20,066.

¶ The twenty-seventh annual meeting of the Florida Teachers' Association was held in Daytona. Among the speakers were Dr. James H. Dillard, the Honorable P. P. Claxton, and Mrs. Mary McLeod Bethune.

¶ The twenty-seventh annual meeting of The American Negro Academy was held in Washington, D. C. "The Migration of the Negro" was discussed. The speakers were Messrs. W. Ashbie Hawkins, Kelly Miller, R. W. Bagnall, Matthew Anderson, L. M. Hershaw, and J. W. Cromwell. Mr. A. H. Grimke is president of the organization.

¶ At the fifth annual meeting of the Negro Organization Society of Virginia, Dr. R. R. Moton was made honorary president, and Mr. Allen W. Washington, president. Dr. James H. Dillard, Mr. and Mrs. W. T. B. Williams, John B. Pierce, and others addressed the gathering.

¶ The tenth annual convention of the Alpha Phi Alpha Fraternity has been held in Philadelphia, Pa., with the Rho Chapter. Five Alpha Phi Alpha men are now captains, twenty-five first lieutenants, and ten second lieutenants in the National Army.

THE WAR

THE Fifteenth Infantry has as its emblem a buffalo head; their slogan is: "See it through." The Welfare League of this infantry conducted a regimental ball on New Year's Eve, to aid in a $40,000 bond issue for the erection of an auditorium at Camp Upton. Colonel Theodore Roosevelt is honorary president of the organization, and the Rev. Mr. H. C. Bishop, president.

¶ Dorsey Rhodes, bandmaster of the 551st Field Artillery, and a member of the Tenth Cavalry, is organizing a band of Negroes at Camp Meade.

¶ The regimental number of the Eighth Infantry of Illinois has been changed to the 370th National Guard Infantry. Colonel Denison and his staff are at Camp Logan, Tex.

¶ White persons at Camp Meade, Md., have been attacking some of the soldiers. The soldiers retaliated, and as a result one colored sergeant, W. Watts, has been sentenced to five years' imprisonment, and another, J. P. Holloway, to three years.

¶ The Home Guard of Evanston, Ill., commanded by Captain William Stewart, is now affiliated with the 370th National Guard Infantry, formerly the Eighth Illinois, and known as Company K of the Third Battalion, Major Yantes commanding.

¶ The Ninth Ohio Battalion, composed of companies from Cleveland, Dayton, Springfield, and Columbus, has left Camp Sheridan, Montgomery, Ala., for "an Atlantic port."

¶ On complaint of General Crowder the entire Exemption Board of Fulton County, Ga., (the county where Atlanta is situated) has been removed from office, for discriminating against Negroes.

¶ Five hundred recruits from the South have been assigned to the machine gun battalion of the 184th Colored Brigade at Camp Upton.

¶ Dixie B. Brooks has been made supervisor of field work for the Red Cross at Columbia, S. C. She is the only colored supervisor, and is in charge of home service training classes for volunteer workers.

¶ The "Association of Universal Loyal Negroes," formed in Panama, is circulating a memorial to be signed by the Negroes of the world, praying the Entente Allies to turn over the German colonies to the Negroes themselves, as a "free and independent state." Interested persons may communicate with J. B. Yearwood at the Ancon Post Office, Canal Zone.

¶ A series of training camps for officers will be held from January 5 to April 5, 1918. These camps are primarily for training enlisted men of the regular army, the National Guard, and the national army as officers. Schools which have had military training for the past ten years will be given quotas. Wilberforce University is the only colored institution thus recognized and will send a quota of twenty men. Apparently, there will be no special segregated camps for Negroes, but they will be assigned to the various camps. On the other hand, as the applications are already closed only a few hundred colored men will probably gain admittance.

¶ Colored persons who are skilled artisans, such as civil engineers, stenographers, typists, auto repairers, electricians, telegraph and radio operators, linemen, cable-splicers, draftsmen, plumbers, pharmacists, harness-makers and clerks, are desired for enlistment in the 92nd Division of the National Army. Correspondence should be addressed to the "Personnel Officer," 92nd Division, Camp Funston, Kan.

¶ Upon two occasions the Eighth, Ill., Regiment of the National Guard has paraded through streets of Houston, Tex., and been generously applauded by the citizens.

¶ Abbe Gabriel Sané was born in Africa, in 1869, and ordained priest in Senegal in 1902. Being a master of six languages, he went to the front in France as interpreter in 1916, and was made chaplain to the Senegalese Tirailleurs. He was killed recently in Champagne by a bursting shell.

¶ Since June, 1916, a single Somali Battalion has won two hundred and sixty-four personal citations for bravery at the French front.

¶ The Distinguished Conduct Medal has been given by the English government to the following Negroes: Color-Sergt. Mohammad Osman, Mohammed Abukker, Sergt.-Maj. Disi, Sergt. Yohanne, Sergt.-Maj. Mumuni Moshi and Lance-Corporal Akanno Ibadan.

INDUSTRY

A TOWN for twenty-five thousand colored workers is being discussed by the Newark, N. J., Board of Trade, in connection with Federal shipbuilding at that port.

¶ The Baltimore and Ohio Railroad has four colored night switchmen in its yards at Dayton.

¶ The Christmas Savings Club of the Mechanics Savings Bank in Richmond, Va., had for the year, 1917, 7,976 members, with total deposits of $73,700.

¶ The Standard Life Insurance Company of Atlanta, Ga., is experiencing such an increase in business that its force has been

working until nine-thirty o'clock. The daily average business during December was $40,000.

¶ The Baltimore *Afro-American* has installed a new Webb perfecting press at a considerable cost, and has enlarged and adorned the publication. The veteran editor Murphy is to be congratulated.

¶ The Dupont Powder Company is seeking through the Y. M. C. A. in Davisville, Va., five hundred colored men to work in the manufacture of war munitions.

¶ A building and loan association has been formed in Erie, Pa., to work out the Negro housing problem.

¶ The Colored Wage Earners' Savings Bank of Savannah, Ga., has 9089 depositors, an increase of 1833 over last year. The total deposits are $230,423. It is seventeen years old, and has declared an annual dividend of 12 per cent each year.

EDUCATION

THE Freedmen's Aid Society of the M. E. Church appropriated $500,000 for educational work in twenty-one Southern schools this year, an increase of $16,000 over last year's appropriation.

¶ Effort is being made to equip the Leonard Medical School, connected with Shaw University, Raleigh, N. C., so as to put it in Class A. A new instructor and $600 worth of instruments have already been furnished. Money is needed for further equipment and support. There is only one colored medical school, Howard, in "Class A." Meharry is in "Class B," and graduates of schools of this latter class are already barred from examination in twenty-five states. A commission was appointed by the National Medical Association at its Philadelphia meeting to appeal to American philanthropy, in order to raise the standard of colored medical schools.

¶ The annual report of Tuskegee Institute shows an enrollment of 950 boys and 645 girls, or 1,595 pupils in all. Other enrollments in the children's home, the summer school, and the farmer's course brings the total up to 2524. There have been 12,355 Negro donors to the Booker T. Washington Memorial Fund, and they have contributed $25,000. The total fund now exceeds one million dollars.

¶ The colored people of Nashville, Tenn., are again agitating for a modern high school. They were about to receive one some years ago, when internal dissension led to an inadequate and out of the way building being foisted upon them.

SOCIAL PROGRESS

IN its recent membership campaign the colored branch of the Y. M. C. A. in Louisville, Ky., added 596 new members to its roll, breaking all previous records.

¶ During three years ten colored conferences of the M. E. church in Southern States have raised $24,791 for the Conventional Fund for Foreign Missions.

¶ The annual report of the National League on Urban Conditions Among Negroes shows that $61,000 has been handled by the central and branch offices, and that the work is being carried on in twenty-six cities.

¶ The Seventh Day Adventists of the United States and Canada have appropriated $55,000 for work among Negroes in the South.

¶ The United States District Court of Baltimore has ordered the release of a colored defendant imprisoned under the segregation ordinance on the ground that the Supreme Court decision nullifies the enactment.

¶ The exterior work on the new Negro Public Library in Knoxville, Tenn., has been completed, and it is expected that the building will be opened early in the year. The capacity of the library will be about fifteen thousand volumes; most of the books will be along educational and recreational lines. The Carnegie Association will appropriate funds to pay for the institution as soon as it is completed.

¶ The Knights of Pythias have dedicated their modern five-story building at Twelfth and U Streets, Northwest, Washington, D. C. Mr. S. W. Green, Supreme Chancellor, conducted the services.

¶ Morgan College Annex, at Lynchburg, Va., has been completely destroyed by fire. The loss is estimated at fifty thousand dollars, and was only partially covered by insurance.

¶ Through the work of the Council of Colored Women in Richmond, Va., $1,100 was raised within a month for the Industrial Home School for Delinquent Girls, at Peake. Mrs. Maggie L. Walker is president of the council.

¶ "Dunbar Park," a proposed community for colored people of Chicago, has been planned. Parks, gardens, and playgrounds are included.

¶ Patrolman Fowler, in Louisville, Ky., has been dismissed from the police force because of alleged misconduct toward a colored woman.

¶ The city attorney of Richmond, Va., has officially notified the police that there will be no further prosecutions under the segregation ordinance. The colored Leigh Street M. E. Church has, meantime, opened its front doors, which were closed by the police on the ground that they were on a white block!

¶ Architects are preparing plans for the colored branch of the Y. M. C. A., New York City, at 179 West 135th Street. It will be six stories, built of brick and stone, at a cost of about $100,000. A six-story home for the colored Y. W. C. A. on the north side of 137th Street is also being planned.

¶ As a result of the decision of the Board of Estimate, fifteen colored teachers in Baltimore, Md., will receive an increase in salary of one hundred dollars each.

¶ In the last five years colored people have given fifty thousand dollars toward the endowment of Claflin College, Orangeburg, S. C.

¶ The American Woodmen, a colored secret order, has held its fourth quadrennial session. It has received since 1913, $408,317, and had a balance on hand July 31, 1917, of $145,484. The order purchased $10,000 worth of Liberty Bonds.

¶ A patriotic pageant, written and directed by B. T. Harvey, Jr., has been presented in Atlanta by the Public School Teachers' Association. It was viewed by several thousand people.

¶ Sydney B. Chase has opened the North Avenue Theatre in New Rochelle, N. Y., under colored management. It has a seating capacity of five hundred.

¶ The Knights of Pythias of Louisiana have cleared a $75,000 mortgage on their temple in New Orleans.

¶ The Colored Authors' Library Association has been organized in Philadelphia, Pa., with R. R. Wright, Jr., president. Its purpose is to encourage the collection and cooperative publication of books by colored authors.

¶ Governor Gardner has appointed a colored commission to inquire into the educational and social conditions of Negroes in Missouri. N. C. Bruce is chairman, and among the other members are Dr. W. J. Tompkins, Kansas City; W. C. Gordon, St. Louis; and F. B. Weaver of Kansas City.

¶ A special correspondent of the New York *Evening Post* writes from New Orleans, that Negroes have been depositing considerable sums in the small interior banks, and have made "fairly large subscriptions to the Government Bond issues."

¶ Meldrim Auditorium of the Georgia State Industrial College, Savannah, has been destroyed by fire. The loss is over seven thousand dollars, which was only partly covered by insurance.

¶ In Caddo Parish, La., the property of Negroes, subject to taxation, is valued at $2,113,740.

¶ The Domestic Science Hall of the Brick A. I. & N. School, North Carolina, has been destroyed by fire.

¶ We are informed that the segregation ordinance proposed in the city of Birmingham, Ala., was never actually passed.

¶ The new Republican administration in Louisville, Ky., has appointed colored men as janitors in the City Hall, in place of former white men.

¶ The Loft Candy Manufacturing Company employed a colored salesgirl in one of their Brooklyn, N. Y., stores during the holiday season, Miss Lillian C. Dodson. Her sales were among the highest.

¶ The Kappa Gamma Kappa Club has been organized in New York City of young college women. Miss Elizabeth Townsend is president.

¶ The Booster Club, a Negro organization in St. Louis, Mo., collected $1,056 with which they made up six hundred and fifty kits for the Negro soldiers at Camp Funston.

THE CHURCH

THE Order of Sisters of the Holy Family, in New Orleans, La., founded for colored Sisters by Very Rev. Father Roussilon, has celebrated its diamond jubilee.

¶ The A. M. E. Zion Church has recently raised $50,000 for a dormitory at Livingstone College, and $6000 for church purposes by two bishops, while twelve pastors in New York, Philadelphia, and elsewhere have raised $21,000 through rallies.

¶ Elizabeth Coleman, of Boston, has entered the novitiate of the Handmaids of the Most Pure Heart of Mary, in Savannah, Ga., a new congregation for colored women founded by Very Rev. Ignatius Lissner, of the Society of the African Missions. Mother M. Theodore, a cousin of the late Rev. Mr. Joseph J. Plantvigne, a Negro priest of the Josephite Order, is the present superior.

¶ Colored Episcopalians of Washington, D. C., have celebrated the fiftieth anniversary of the founding of the work of this denomination among them.

PERSONAL

THE Venerable Archdeacon Edward Thomas Demby of Tennessee, has been chosen suffragan bishop of Arkansas, to have charge of work among colored Episcopalians. Archdeacon Russell of Virginia was first elected to this office, but declined.

¶ James Gregg, a white Congregational pastor of Pittsfield, Mass., has been elected principal of Hampton Institute. Dr. Gregg was born in Hartford, Conn., educated at Harvard and the Yale Divinity School, and is forty-two years of age.

¶ The Rev. Mr. A. E. Rankin, pastor of Gibson Chapel Presbyterian Church in Springfield, Mo., has been appointed chaplain in the National Army. He has been assigned to the 349th Field Artillery, Camp Dix, Wrightstown, New Jersey.

¶ Lieutenant H. H. Walker has been commissioned a captain in the United States Army, and assigned to camp Funston, Kan.

¶ Mary Church Terrell of Washington, D. C., is teaching French at Howard University, the former teacher being called for war service.

¶ George Brown of Chicago, Ill., is the first Negro cook on the Golden State Limited of the Rock Island Railroad.

¶ W. B. Scott, who published the first colored paper in Tennessee, in 1865, *The Nashville Colored Tennessean*, is dead.

¶ Attorney James G. Cotter, in Chicago, Ill., has been made Assistant Attorney General for the State of Illinois.

¶ Captain Samuel B. Hart has been appointed chief sanitary inspector, with the rank of First Lieutenant, at the aviation cantonment, Camp Beauregard, Alexandria, La. He has served as sanitary inspector in Philadelphia, Pa., for ten years.

¶ The Rev. Mr. W. P. Stanley of Baltimore, Md., is to join the forces of the Y. M. C. A., in British East Africa.

¶ The Rev. Mr. Horace P. Talbert, formerly secretary of Wilberforce University, is dead.

¶ The Rev. Mr. Toney Perry of St. Louis, Mo., gave as a Christmas gift to his Alma Mater, Wilberforce '90, two lots in Houston, Tex., valued at five hundred dollars each.

¶ Lucius Sumner Hicks of Boston, Mass., has been made Assistant Corporation Counsel at a salary of $2200.

¶ Eddie Savoy, chief messenger to the Department of State, has received a costly engraved stick pin, a gift from Viscount Ishii, who was Special Ambassador to America from Japan.

¶ A testimonial dinner was tendered Mr. Moorfield Storey, National President of the National Association for the Advancement of Colored People, by the Boston Branch of the N. A. A. C. P., in appreciation for his services in connection with the recent famous decision of the United States Supreme Court in the Segregation Case, on Thursday evening, January 10. The dinner was held in the large banquet room of the Twentieth Century Club, 3 Joy Street, Boston, and was attended by more than two hundred persons. A program of music was interspersed with speeches of appreciation. The Branch presented Mr. Storey with a parchment scroll bearing words of appreciation for his loyal services to the Association and to the Negro race. This scroll was signed by all the persons present at the banquet and by many members of the Boston Branch.

¶ Howard Lee, a young colored athlete of Rochester, N. Y., who is only fourteen years of age, recently won three events in a Y. M. C. A. meet.

¶ By decision of the courts, the Ohio Industrial Commission will pay ten dollars weekly for six years to Josephine Mitchell, a colored woman of Dayton, for injury to her son at the Sucher Packing Company, which resulted in his death.

¶ Catherine D. Lealtad was graduated from McAlester College, Minnesota, with first honors in a class of twenty-five in 1915, completing her course in three years. She made the best scholarship record in the history of the college and received the Noyes' prize. Afterward she was grad-

uated from the Normal school of St. Paul, and in the fall of 1917, was appointed a teacher in one of the schools of St. Paul. Complaints immediately were made to the principal because Miss Lealtad was colored, and she asked to be relieved. The N. A. A. C. P. of St. Paul, immediately took the matter up. White patrons of the school helped. Finally, the case was adjusted by transfering Miss Lealtad to another school where at present she seems to be getting on well.

¶ Alain Leroy Locke has passed his final examination for the degree of Doctor of Philosophy at Harvard University. His field is philosophy, and his thesis the theory of value.

¶ Dr. A. R. Burton, an interne at Freedmen's Hospital, Washington, D. C., made the highest average in the examination held by the Board of Medical Supervisors of the District of Columbia, last October.

¶ The Rev. Mr. Harvey Johnson has completed forty-five years of service as pastor of Union Baptist Church, Baltimore.

¶ The Hon. W. H. Lewis is leading counsellor in the case to prevent the extradition of John Johnson to West Virginia. His cross examination of the self-confessed white prostitute, who is accusing Johnson, was a brilliant piece of work. The case is still pending.

¶ Francis C. Sumner has been appointed a fellow in psychology at Clark University, Worcester, Mass.

¶ George W. Clark has been appointed Deputy Collector of Internal Revenue in New York City, at a salary of $1,200.

¶ Benjamin E. Mays won first prize in the sophomore speaking contest at Bates College. Mr. Mays was formerly a student at Virginia Union and South Carolina State.

¶ Lester A. Walton, of New York City, has been appointed chairman of a committee to organize talent among colored draftees into dramatic and minstrel organizations.

¶ Garrett A. Morgan, of Cleveland, Ohio, inventor of the national safety hood, a breathing apparatus and life preserver, has been demonstrating his device before the Lake Torpedo Company, Bridgeport, Conn.

¶ Trenton, N. J., has its first Negro policeman, in the person of Mr. Vincent Harvey.

¶ The first female letter carrier in Chicago, Ill., is a colored woman, Miss Dorothy Hill.

¶ A statement appeared in THE CRISIS last month concerning a new apartment house at Atlanta, Ga., erected by S. O. Ozborn. We learn that the building has been planned merely and not erected.

¶ The Rev. Mr. A. C. Douglass has been appointed Chaplin at Camp Meade, Maryland.

GHETTO

THE Catholic Archbishop of Chicago has ordered that white people no longer attend St. Monica's Catholic Church at 36th and Dearborn Streets. He frankly admits that he is drawing the color line in the Catholic church.

¶ Alexander King, assistant superintendent of the Wall Street Post Office Station, New York City, for more than twelve years, has been demoted to a clerkship, because, it is alleged, of Secretary Burleson's attitude toward Negroes.

¶ Former Chief of Police of Indianapolis, Samuel V. Perrott, has been sentenced to four years in the Federal Prison at Atlanta, Ga., for beating and driving from the polls Thomas Campbell, a Negro.

CRIME

THE murder rate of the United States has increased from 8.4 per cent per hundred thousand, 1910-15, to 9.2 in 1916. Memphis, Atlanta, New Orleans, Nashville, and Charleston lead. Frederick L. Hoffman, of course, finds that the Negro is largely to blame for this rate!

¶ In Berwind, W. Va., a white woman thought that a colored man was going to chase her. He was arrested and eventually killed in jail by the deputy sheriff, who says that he did it in self-defense.

¶ The courts of Norfolk, Va., placed William A. Strole, a white druggist, under one thousand dollar bail, for criminally assaulting Argyle Scott, an eight-year-old colored girl.

¶ Dr. Leroy N. Bundy, the colored dentist of E. St. Louis, Ill., charged with leading the Negroes for defense in the recent rioting, has been placed under a bail of $48,000.

¶ Five more Negro soldiers of the Twenty-fourth Infantry, have been tried for rioting in Houston, Tex., and sentenced to be hanged. They are Privates Babe Collier, Thomas McDonald, James Robinson, Joseph Smith, and A. D. Wright, of Company I. Their execution will be delayed until after President Wilson has reviewed the case.

To CRISIS Readers:—

Dr. W. E. Burghardt DuBois, the Editor of the CRISIS, reaches his fiftieth birthday February 23d, 1918. The CRISIS magazine stands today as the organ for the dissemination of those principles of justice and equality to which he has devoted these years of activity. Hence it seems appropriate that I should transmit to our readers the following suggestion which has recently come by letter to me.

My dear Mr. Dill:—

Having recently returned to America after twenty years' residence in Liberia and London I hesitate to offer any suggestions. But having been a constant reader of the CRISIS and a warm admirer of its Editor it has occurred to me that other CRISIS readers may feel that they too would like to join in some testimonial to Dr. DuBois on his fiftieth birthday. I can think of no better way than for you to suggest to each subscriber to secure at least one additional subscriber and thus double the CRISIS family.

Sincerely and appreciatively,

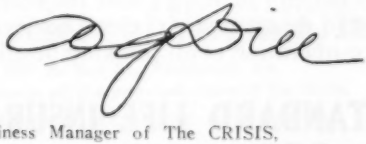
HENRY F. DOWNING.

New York, January 7, 1918.

The suggestion of Mr. Downing seems particularly happy since, unlike a testimonial banquet or a birthday dinner that must be limited to those few fellow townsmen who happen to group themselves for such a purpose, this suggestion opens the door for all the readers of the CRISIS to participate on equal terms. As co-worker with Dr. DuBois for fifteen years and as Business Manager of the CRISIS for five of the seven years of its life, I can think of no celebration of his fiftieth birthday that would be more gratifying to him.

I appeal, therefore, to every reader who is willing to participate in this birthday testimonial to forward at least one new annual subscription to the CRISIS.

With sincere good wishes,



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Respectfully yours,
GEORGE JAMES, Husband.
CLARENCE JAMES, Witness.

$500.00 DR. THOS. A. STEVENS' DEATH CLAIM

1007 Sixth St., Lynchburg, Va.
February 10, 1917.

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Richmond, Va.

Gentlemen:

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I shall always speak in the highest terms of your company, and pray God's blessings upon the work.

Respectfully,
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